

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3549.
NEW SERIES, No. 653.]

LONDON, SATURDAY, JULY 2, 1910.

[ONE PENNY.

Schools.

PENMAENMAWR.—HIGH-CLASS BOARDING SCHOOL FOR GIRLS.

Principal: MISS HOWARD.

Recommended by the Rev. R. J. Campbell, M.A., who takes a personal interest in it.

Thorough English education on modern lines. Preparation for Oxford Locals and London University Examinations. Delightful climate, combining sea and mountain air. Games, Cycling, Sea Bathing.

Visitors received during vacations. Terms moderate.

LETCHWORTH SCHOOL, HERTS.

—Co-educational. Thorough all-round education, from six years upwards, preparing without break for universities and professions, &c. Special attention to physical and moral development. Handicrafts well taught. All religious opinions honourably respected. Bracing air, model buildings, efficient staff. Entire charge of pupils from abroad.

Principal: J. H. N. STEPHENSON, M.A. (Oxon).
Head of Junior School: Mrs. N. STEPHENSON.

WILLASTON SCHOOL, NANTWICH, CHESHIRE.

In the country, four miles from Crewe. Preparatory Department recently added. Boys admitted on the Foundation at half fees.

Next Entrance Examination, July 22.

The School Year begins in September.

For particulars apply to the HEAD MASTER, or to the Clerk to the Governors, 38, Barton Arcade, Manchester.

CHANNING HOUSE HIGH SCHOOL,

AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A., Honours Lond. Preparation for London Inter. Arts and Matriculation, Senior Cambridge Local, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.

CHANNING HOUSE SCHOOL,

HIGHGATE, LONDON, N.—A SCHOLARSHIP, value Fifteen Guineas a year for two years, will be awarded on the result of an Examination to be held at the School on Friday, July 15. Candidates must be under fourteen on the day of examination.—For particulars apply to the HEAD MISTRESS.

LLANDUDNO.—TAN-Y-BRYN.

Preparatory School for Boys, established 1893; on hillside overlooking centre of the Bay. Sound education under best conditions of health. Inspection cordially invited.

L. H. EDMINSON, M.A. (Oxon).

C. J. MONTGOMERY, M.A. (Oxon).

"THE UNITARIAN MONTHLY."

Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, "Dove-stone," Denton-road, Gorton, Manchester.

RIDER'S NEW THOUGHT BOOKS.

JUST PUBLISHED.

FROM PASSION TO PEACE; or, The Pathway of the Pure. By JAMES ALLEN, Author of "The Mastery of Destiny," "From Poverty to Power," "As a Man Thinketh," &c., &c. Small crown 8vo, cloth gilt, 72 pp., 1s. net.

The first three parts of this book—*Passion, Aspiration, and Temptation*—represent the common human life, with its passion, pathos, and tragedy; the last three parts—*Transcendence, Beatitude, and Peace*—

LIVING THE LIFE; or, Christianity in Being. By GRACE DAWSON, Author of "How to Rest." Crown 8vo, 78 pp., cloth gilt, gilt tops, 1s. 6d. net; paper, 1s. net.

A short study of Christianity as Christ taught it.

REINCARNATION AND CHRISTIANITY.

A Discussion of the Relation of Orthodoxy to the Reincarnation Hypothesis. By a Clergyman of the Church of England. Crown 8vo, stiff boards, 96 pp., 1s. net.

"A brief but thoughtful defence of the doctrine that each soul is reaping the consequences of the past."

—*The Times*.
"He grapples with the difficulties which an orthodox Christian might raise. . . His very fair and temperate argument."—*The Quest*.

EVERY MAN A KING; or, Might in Mind Mastery. Crown 8vo, cloth gilt, gilt tops, 3s. 6d. net. By ORISON SWETT MARDEN.

"Admirable! It is a long time since we have read a book on the fascinating subject of mind's influence over matter, especially in the building of character, with as much pleasure as this has afforded. Characterised throughout by a cheery optimism, the perusal of it is as good as any tonic, and far better than most."—*Pall Mall Gazette*.

London: W. RIDER & SON, Ltd., 164, Aldersgate St., E.C.

"THE SPADE AND THE SICKLE."

Monthly Sermons by the

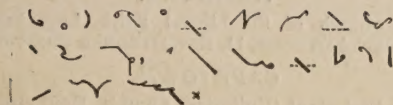
Rev. EDGAR I. FRIPP, B.A.

No. 34.—"Forces that Make for Peace."

No. 35.—"A Welcome to our Ministry."

ONE PENNY.

Great Meeting, Bond Street, Leicester.



120 WORDS A MINUTE IN SIX WEEKS

guaranteed under Hubert Stewart's Simplified Method of teaching (Pitman's) Shorthand. Personal and Postal Lessons. Prospectus free.

"SHORTHAND (Pitman's) for Rapid Learning."

By HUBERT STEWART.

Just Published, 3s. net. Obtainable at

THE STEWART SHORTHAND & BUSINESS ACADEMY
104, HIGH HOLBORN, W.C.

PLEASE MAKE A POINT OF VISITING

THE WORKERS' BOOKSHOP,

18a, New Oxford Street, W.

(Close to Mudie's and the British Museum Tube Station)

For the Sale of

PUBLICATIONS Educational, Technical,
Philanthropic, Social,
A List of which may be obtained free.

READY ON 1st. Super Royal 8vo.
2s. 6d. net, 2s. 9d. post free.

THE HIBBERT JOURNAL.

Principal Contents of the JULY Number:

An Open Letter to English Gentlemen

PARS MINIMA.

Woman Suffrage: A Review and Conclusion. Principal W. M. CHILDS.

A Pluralistic Mystic. WILLIAM JAMES.

The Message of Anarchy.

Prof. JETHRO BROWN, LL.D., Litt.D.

Professor Harnack on the Acts.

CARL CLEMENS, D.D., Ph.D.

The Metaphysical Tendencies of Modern Physics. Prof. LOUIS T. MORE.

Bernard Shaw's Philosophy.

Prof. A. K. ROGERS.

Why Athanasius Won at Nicæa.

Prof. E. ARMITAGE.

The Comic.

J. J. CHAPMAN.

Is Punishment a Crime.

C. J. WHITBY, M.D.

The Philosophy of Henri Bergson.

H. WILSON CARR.

Gains for Religious Thought in the last Generation.

Prof. BORDON P. BOWNE.

With a number of Discussions, Signed Reviews,

From all good Booksellers.

WILLIAMS & NORGATE,
14, Henrietta Street, Covent Garden, W.C.

BOOKS ABOUT THE BIBLE.

Cr. 8vo, 322 pp., 3s. 6d. net; by post, 3s. 10d.

THE ORIGIN AND CHARACTER OF THE BIBLE.

By J. T. SUNDERLAND, M.A.

Cr. 8vo, 350 pp., 2s. net; by post, 2s. 4d.

Paper Covers, 6d.; by post, 9d.

THE FIRST THREE GOSPELS: Their Origin and Relations.

By Dr. J. ESTLIN CARPENTER.

Cr. 8vo, 234 pp., 1s. 6d. net; by post, 1s. 9d.

Paper Covers, 6d. net; by post, 9d.

THE BIBLE: WHAT IT IS AND IS NOT.

By JOSEPH WOOD.

Cr. 8vo, 520 pp., 3s. net; by post, 3s. 4d.

THE SOUL OF THE BIBLE.

By ULYSSES G. B. PIERCE.

Selected passages from the Old and New Testaments and the Apocrypha arranged as synthetic readings.

BOOK ROOM, Essex Hall, Essex Street, Strand, W.C.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

SUNDAY, July 3.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. E. HOLDEN.
 Bermondsey, Fort-road, 7, Mr. S. FIELD.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.
 Finchley (Church End), Wentworth Hall, Ballards-lane, 6.30, Rev. E. W. LUMMIS, M.A.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. J. ELLIS; 6.30, Rev. D. DELTA EVANS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15, Rev. W. H. DRUMMOND; 7, Rev. H. RAWLINGS.
 Hampstead, Rosslyn-hill Chapel, 11.15, Rev. HENRY GOW, B.A.; 6.30, Rev. STOFFORD A. BROOKE, M.A., LL.D.
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11, Mr. S. P. PENWARDEN; 7, Rev. W. H. DRUMMOND.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. W. TUDOR JONES, Ph.D., F.R.G.S.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. FREDERIC ALLEN, Anniversary Services.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, P.S.M., Rev. E. W. LUMMIS; 6.30, Rev. JOHN ELLIS.
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, Worple-road, 7, Rev. JOHN HOWARD.
 Wood Green Unity Church, 11 and 7, Rev. S. MUMMEY.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. JOHN WORSLEY AUSTIN, M.A.
 BLACKBURN, King William street, near Sudell Cross, 10.45 and 6.30, Rev. E. W. SEALEY.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. J. C. STREET.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. H. McLACHLAN, M.A., B.D.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CHATHAM, Unitarian Christian Church, Hammond-hill 11 and 6.30, Rev. J. M. WHITEMAN.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. W. RUSSELL.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. JENKYN THOMAS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. WILSON.
 GORTON, Brookfield Church, 10.45 and 6.30, Rev. GEORGE EVANS, M.A.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.15, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. K. H. BOND.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP, B.A.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. M. WATKINS; 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MORETONHAMPTSTEAD, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. S. H. STREET, B.A.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
 PORTSMOUTH, High-street Chapel, 11 and 6.45.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. CHARLES TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. OTWELL BINNS.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. H. M. LIVEN.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, Morning Service (only), 11, Rev. GEORGE STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

HAMBURG.

The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, Eagles Hall, Government-street, 7.30, Rev. H. G. KELLINGTON, M.A.

BIRTHS.

MURRELL.—On June 27, at The Hills, Mannville, Alberta, Canada, the wife of Edward Charles Fenn Murrell (née Fordham), of a daughter. [By Cable.]

RUDDOCK.—On June 22, at 161, Hill-lane, Southampton, to Arthur and Margery Ruddock, a daughter.

MARRIAGE.

THOMPSON—PATTERSON.—On June 28, at First Presbyterian Church (Non-Subscribing), Belfast, by the Rev. William Napier, Eustace, youngest son of the late James Thompson, of Hampstead, London, to Clara Maud, second daughter of Richard Patterson, J.P., of Holywood, Co. Down.

Situations

VACANT AND WANTED.

TO PARENTS AND GUARDIANS.

KYNOCH LIMITED have VACANCIES in their Commercial Department for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

TYPEWRITING.—Sermons, Articles, and MS. of every description accurately and intelligently typed. 1s. per 1,000 words. Also duplicating undertaken. Terms moderate.—E. P., 14, Buckley-road, Kilburn, N.W.

WANTED, LADY COMPANION, for an elderly lady, who is lame; strong, healthy, good reader, some experience in nursing.—Miss MARTINEAU, Brathay, Thornton-road, Clapham-park, S.W.

YOUNG LADY (school experienced) requires post as Governess or Companion. Usual school subjects, Music, French (stayed in Paris). Excellent references.—S., INQUIRER Office, 3, Essex-street, Strand, W.C.

AN UNDERGRADUATE seeks Vacation Engagement as Tutor, &c. Mathematics (first-class Math. Trip. part 1), Physics, Chemistry, English, French. Good at games, musical.—CANTAB, 40, Marler-road, Forest-hill, S.E.

BESUCHER DES BERLINER WELTKONGRESSES finden vor und nach demselben Pension und Gelegenheit, sich in der deutschen Sprache zu vervollkommen bei dem freiprotestantischen Prediger Walbaum in Alzey (Rheinhesen).

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	419	International Meetings in August	424	MEETINGS AND SOCIETIES:—	
THE CONFERENCE ON FOREIGN MISSIONS	420	Kindness to Birds	424	Provincial Assembly of Lancashire and	
THE OPPOSITION TO A RELIGIOUS CENSUS	421	Charitable Appeals	424	Cheshire	426
LIFE, RELIGION AND AFFAIRS:—		BOOKS AND REVIEWS:—		Unitarian Home Missionary College	427
Sixty Years a Preacher	421	Euripides in English	424	The Non-Subscribing Presbyterian Church	
A Modern Morality Play at the Guildhall		Friendship with Germany	425	of Ireland	428
School of Music	422	The Church and Social Betterment	425	The English Presbyterians	428
The Sorrow of Herod	423	The Psalms and their Makers—The		The Unitarian Van Mission	428
CORRESPONDENCE:—		Doctrine of Creation	425	The Social Movement	429
The Education Proposals	423	Publications Received	426	NEWS OF THE CHURCHES	429
Congo Reform	424	FOR THE CHILDREN	426	NOTES AND JOTTINGS	430

* * *All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C.*

NOTES OF THE WEEK.

THE proposed change in the Royal Declaration, so as to remove the legitimate grievance which is felt by Roman Catholics, was announced by Mr. Asquith in the House of Commons on Tuesday. The first reading of the Bill was carried by 383 against 42, a majority of 341. The new form of words runs as follows:—
“I——do solemnly and sincerely in the presence of God profess, testify, and declare that I am a faithful member of the Protestant Reformed Church by law established in England, and I will, according to the true interest of the enactments which secure the Protestant succession to the Throne of this realm, uphold and maintain the said enactments to the best of my powers according to law.”

We think that it is impossible for the most scrupulous mind to find any danger to the Protestant succession in this formula, and the disappearance of the violent and offensive words, devised, as Mr. Asquith pointed out, at a period of panic more than two centuries ago, should be welcome to everybody who believes that religious differences need not necessarily breed bad manners. The small party of opposition in the House of Commons is not likely to be conciliated. Their real grievance is not in reality so much political as religious. In themselves, or through their constituents, they represent the old fighting instinct, the defiance of brave words which are meant to sting, and the controversies of the past in which nothing is either forgotten or forgiven. But their position is curiously out of touch with the spirit of the modern world and the responsibilities of a great Empire composed of peoples representing every variety of religious belief.

THE new form of Declaration is frankly a compromise. It still binds the personal

religious belief of the Sovereign in a way which appears to us to be a real infringement of liberty, and we should for this reason have been glad to see it abolished altogether. It is not in the power even of kings to make their thoughts flow obediently in ecclesiastical channels. A sincere man may profess his intention to uphold the laws, while he refuses to give a personal and inward adhesion to a particular form of religion. It is only in the case of the king, who holds his office by inheritance and not by choice, that we retain this right of intrusion into the realm of private conviction.

THERE was a welcome touch of social sympathy in the annual statement which the Postmaster-General made to Parliament last week. The country will view with satisfaction the frank recognition by Mr. Samuel that in this great department of the public service there may be legitimate grievances, and conditions of work which are capable of improvement. Medical inquiries have been set on foot into the dangers incident to the physique of the girls employed as telegraphists and operators in the telephone exchanges. Attention was also called to the boy messenger problem. There are 15,400 boys employed at the Post-office, and at the age of 16 three out of four of these are discharged without any training that fits them to secure permanent employment. Mr. Samuel admitted that this state of things is very unsatisfactory. In various ways, he said, he hoped to increase by 50 per cent. the number of Government posts open to boys. There would remain still a very considerable margin unprovided for, and into that aspect of the case the Departmental Committee was prosecuting its researches with great industry.

AN important conference, organised by the Subject Races International Committee, has been held this week at the Caxton Hall, Westminster. The position of India, Egypt, Finland, Persia, Ireland, and Poland, slavery and forced labour in Africa, and proposed remedies for existing grievances have been among the questions

brought up for discussion. In no other sphere of national and international responsibility is it more true that the price of liberty is ceaseless vigilance.

PROFESSOR GILBERT MURRAY, in an admirable speech on the opening day, spoke of the danger to an empire from the disease of violence and vainglory. He dwelt specially on the three sources of trouble that are usually present when one State imposes its rule on another—first, the lack of understanding between the two; secondly, the danger of exploitation for the advantage of the superior power; and, thirdly, the chance of rivalry and hatred. He referred chiefly to the case of lower races, because they were unable to speak for themselves, and they suffered especially from want of understanding and from the exploitation of traders and third-rate immigrants who work for the unconscious but ever-grasping shareholders at home. But he also touched on the special danger of our position in India, and concluded with an appeal to both races to rid themselves of the evil memories of the past.

ON Tuesday the Roman Catholic Cathedral at Westminster was consecrated with imposing public ceremonies, which in themselves afforded striking evidence of the growth of the spirit of religious liberty and toleration. Nothing like it has been seen in England since the Reformation. For the historical imagination, the ritual acts, with their highly-wrought symbolism, were full of suggestion, linking the present life of the Church with an age-long tradition, which stretches back to the faint beginnings of primitive religion. But it is a symbolism which has become stereotyped, and lost its power of assimilating fresh influences and expressing new ideas. It is this which gives it a flavour of unreality in the modern world. There were moments, however, when the deeper meanings of a universal spiritual desire gleamed through the stiff ceremonial. In ancient words the people were bidden to reverence the Church as a sanctuary. “It is a place of refuge, a harbour for the shipwrecked, where they may ride at anchor in safety from the storm.”

And then the Archbishop prayed "that this house which is being hallowed by its dedication to Thee may be made glorious by Thy indwelling."

* * *

THE religious situation in Spain continues to be full of interest for all friends of nations struggling to be free. The whole question is complicated by the extreme difficulties of the political situation and the instability of the monarchy. Apparently Señor Canalejas has elected to steer a middle course between the Church and the strong Anti-Clerical and Republican party. He is thus, as a correspondent of the *Morning Post* points out, between two fanaticisms, and his way is crowded with difficulties. The Church in Spain is powerfully entrenched and is determined not to yield willingly an atom of its privileges. On the other hand, the Republicans are clamouring for reforms, and in the event of the measures they desire being delayed or rendered ineffectual by compromise they will be ready to raise the cry that no reforms are possible under the monarchy. Meanwhile Señor Canalejas and his Cabinet have announced their firm intention not to modify their line of policy.

* * *

THE recent annual convention of the Free Religions Association of America, which was held in Boston at the Parker Memorial Building, took the form of a celebration of the Theodore Parker Centenary. Mrs. Julia Ward Howe, who was kept away from the meeting by the festivities connected with her 91st birthday, sent greetings, and the venerable Colonel Thomas Wentworth Higginson was among the speakers. He spoke, says the *Christian Register*, of his warm friendship with Parker, and their common endeavours for religious progress and social and political reform, and paid a high tribute to his remarkable scholarship. His announcement that this would be his last appearance before a public audience lent added pathos to his words. It was like the close of an epoch in American life and letters.

* * *

WE are often asked at this time of the year to call attention to the claims of churches, situated at seaside resorts or in country places, upon the thought and sympathy of people who spend a summer holiday in their neighbourhood. Many churches of this kind have a lonely struggle for existence, and the minister has few of the encouraging opportunities which come in the larger centres of population. It is only a small return for all the rich enjoyment of a holiday to show some cordial appreciation of the work of those who toil all the year round to supply the spiritual needs of the locality, and to let the congregation often much reduced in numbers in the winter months, feel the encouragement of fresh faces and fuller seats.

THE CONFERENCE ON FOREIGN MISSIONS.

NOT the least of the benefits of the recent Conference on Missions at Edinburgh is likely to result from the fulness with which the proceedings have been reported in the public press. There has been a remarkable unanimity upon the need of sympathy with the spiritual elements in non-Christian religions and the duty of disentangling the essential message of Christianity from its Western forms. The Bishop of Birmingham went so far as to declare that documents like the Thirty-nine Articles and the Westminster Confession of Faith are partial, and do not belong to the universal substance of religion. This may sound trite enough to the reflective mind, which has not kept itself closed obstinately against the lessons of Christian history and comparative religion, but it is significant that it should be accepted without protest by a vast popular assembly, representing many of the elements which have shown themselves most eager to resist innovations of thought or method in the past. It marks the beginning, we may hope, of a period of strong and clear thinking on fundamentals.

For this thinking must be done, if the agreements of the Conference are to fructify into something better than pious opinions. The plea for a simplified theology cannot stop short with the quiet dismissal of some of the dead controversies and obsolete formulas of the Reformation period. The other classical epoch of doctrinal definition in the fourth and fifth centuries must also be passed under review. Can we reasonably describe our later statements of belief as local and temporal, and at the same time affirm that the theology of the Nicene Creed belongs to the unchanging divine order? Or is it likely that the intellectual atmosphere of the one will be much more congenial to the mind of India, China, or Japan than that of the others? There was some perception of this difficulty in a few of the speeches, and probably it would have received more attention except for the manifest desire only to advance on the lines of large common agreements. The Bishop of Birmingham was clear-sighted enough to see the danger to his own position of any attempt to hand over Christianity to independent native churches without some definition of its essential catholic features. It was quite true, he said, that they should not attempt to denominationalise young Churches, but at the same time they must be taking their part clearly in saying what constituted the Church.

There is a disposition in some quarters to regard the common theological inheritance, in which the large religious bodies are at one, as less exposed to the disinte-

grating processes of the time-spirit than the doctrines which are the private property of a particular movement or party. It is based on the natural appeal to numbers and the common mind, and we all feel its force. Doctrines derive at least as much sanction from the volume of religious experience behind them as from their intrinsic reasonableness. But the disturbing feature in our present religious unrest, the source of the boundless curiosity or the baffling hesitation which it inspires in men of different temperament, is just the failure of the witness of the common mind as we have known it hitherto. We are no longer engaged in the modest and homely task of lopping off dead branches. We are confronted by a new universe and unfamiliar races of men, before which our traditional cosmogonies vanish away and our proud superiorities totter to their fall. In face of these things the Fathers of the Church can no longer claim the intellectual homage or the exclusive spiritual reverence which they once received.

But we are not inclined, on this account, to ignore the plea for a formulated Christianity, or to regard it as unreasonable, though we believe that it must involve more radical transformations than many who use the phrase may be willing to allow. Christianity is a Life, and it is always communicated by life. But the Christian missionary is very different from a mere purveyor of a sentiment of love and goodwill. No religion can live and propagate itself on sentiment alone. The Life must articulate itself in words and embody itself in forms, which men can understand. An unformulated Christianity is an embryo Christianity, which has not become conscious of its divine mission to the world. The mystical vision of love must materialise itself into the bread of life, which is broken to feed the multitude. The cross must stand before the eyes of men as the burning focus of the world's sacrificial pain. The fellowship of Christian men must be animated by common principles and ultimate loyalties of heart and spirit.

The refusal to formulate, the fashionable preference for vagueness of phrase and meaning, may be, as it has been in the past, a symptom of religious decadence and ineffectiveness; and the same may be said of the tendency to detach religion from the concrete facts of history. The spiritualism of the ancient gnostic systems was in reality on a lower plane than a great deal of the materialism of popular Christian belief. We have to interpret the meaning of Christianity anew in the light of the knowledge and experience of the modern world, but in doing so we must resist the idea that a spiritual religion can exist without material forms, or that beautiful sentiments and an atmosphere of charity can take the place of strong and clear thinking about fundamental prin-

ciples. We believe that the Missionary Conference at Edinburgh has helped to lift this task into a position of prominence for the public mind, to which it had not attained before. It will require fruitful co-operation in place of our inherited misunderstandings, unusual gifts of intellectual sympathy and religious imagination, and, above all, the rich and varied insight of a great human experience into the mystery of Divine Love, which is the gift of the Gospel to the world.

THE OPPOSITION TO A RELIGIOUS CENSUS.

OUR contemporary the *Spectator* published an article last week in order to expose the inherent unreasonableness of the successful opposition in the House of Commons to a religious census, and the feebleness and futility of its motives. It is all due, we are told, to the dislike of inconvenient facts and a desire to conceal conscious weakness. We expressed ourselves strongly on the side of the opposition a few weeks ago, and we are not at all inclined to wear a white sheet at the bidding of the *Spectator*, or to accept its solemn caricature of our motives. If the returns on the census paper under the heading of religion could be confined to the category of information, and served merely to satisfy scientific curiosity among students of vital statistics, no possible objection could be raised. But, clearly, it is intended that they should be used in order to influence public opinion, and to make comparisons of the relative strength of the Church and Nonconformity in various parts of the country for political purposes. To all this we have a rooted objection, not on account of "inconvenient facts," which might possibly tell against our own opinions, but because we value very highly the strict impartiality of the State in face of our religious differences, and we desire to encourage the healing and uniting power of common civic and national ideals.

It is, moreover, detrimental to the public service that the numerical preponderance of one denomination over another should establish a claim for special favour and consideration. In Ireland, where a religious census is taken, though it is not compulsory, the doctrine of spoils for the majority has eaten its way deeply into the popular mind. Denominationalism is rampant in the sphere of public appointments, and churches have been known to make complaint in their assemblies, when they have not received what they consider their due share of public rewards. The effect on the public life of Ireland is very injurious, not so much on account of the quality of the men who obtain appointments as of the partisan and disruptive forces which intrude themselves continually,

from the side of religion, into the sphere of politics and civil life. We attribute this, in part, to the parade of religious statistics, and so far from wishing to introduce a similar system into England, we should like to see Ireland liberated from a practice, which only accentuates divisions and intensifies sectarian rivalries.

LIFE, RELIGION & AFFAIRS.

SIXTY YEARS A PREACHER.

RETIREMENT OF THE REV. S. A. TIPPLE.

SIXTY years a preacher and 54 years in one pulpit! Such is the record of the Rev. S. A. Tipple. Residents of Norwood may well appreciate its significance by trying to imagine what their neighbourhood was like when Mr. Tipple first came there, for us it is inevitable that the period be estimated by recalling his contemporaries. When Mr. Tipple first preached, for instance, Dale, Spurgeon, and Parker were unknown beginners, Martineau, Maurice, and Kingsley were in their prime, Newman was practically a novitiate in the Church of Rome, and there were still three years of life to run of the all-too-brief span of life allotted to that great pulpit genius, Robertson, of Brighton. Further, Darwin's "Origin of Species" was still in the making, Tennyson's "In Memoriam" was quite a new poem, Dickens was at the meridian of his glory, George Eliot was almost unknown, while the Brontës had just attained fame. And from that time until now the Rev. S. A. Tipple has preached, and if he has not achieved fame he has deserved to. It is impossible to epitomise the great changes that such a period as sixty years have seen in religious thought. Mr. Tipple himself suggested comparison when he told an *Evening News* interviewer that during his first pastorate (in Norfolk), when he proposed that the candles then in use should be discarded and gasutilised instead, the innovation was opposed because gas was nowhere mentioned in Holy Scripture. Orthodoxy to-day cannot match that! Mr. Tipple has not been induced into a reminiscent frame of mind, but it is to be hoped he will be persuaded to some retrospect; its interest would be undoubted.

Mr. Tipple is doubtless appreciated in Norwood, but it would have been easy to go there and never hear of him. The shops abound in pictures of kings, but of this prophet we found never a sign. He has never known the sweet uses of advertisement, and outside the little chapel on Central Hill there was nothing but a plain notice board announcing that the Rev. S. A. Tipple was minister and that services were held every Sunday at 11 a.m. On these occasions Mr. Tipple has ministered to a small but highly appreciative audience, and also to an audience equally appreciative but widely scattered over the world. His sermons have been read to sheep farmers in Queensland, and they have found their way into Baluchistan. He has unfortunately only been persuaded to publish a few volumes, and these were practically extorted from him, as he

himself acknowledges. In his preface to the volume entitled "Echoes from Unspoken Words," he says "Pressed again and again for years past to give such friends in a permanent form a few of my weekly utterances until to reiterate refusal became wearisome and seemed almost unamiable, I at length consented, although with extreme reluctance, to carry out their desire." These sermons, excellent as they are, are nothing so fragrant as the memory of discourses by those who heard them. We ourselves have several times walked five or six miles to hear him, lunch in pocket to be taken *al fresco* in Brockwell Park, and have counted ourselves well repaid. A short lithe patriarchal figure with white beard, standing out strongly contrasted against the dark curtain behind, will never be forgotten by us. The small quiet church, the creepers, with which its exterior was covered, tapping gently against the windows, and allowing the sun with difficulty to pierce through, all helped to make the time spent there precious and sacred. The liturgical service was solemn, the Bible readings were anthologies of Scripture, sometimes as many as six or seven different passages being read from each of the Testaments, all either illuminating or suggestive with regard to the subject of the sermon, which could thus be divined before it was announced. The extempore prayers were wonderful prose poems, almost always equal to anything in the sermons. We have some scruples about the publication of prayers, but we waver when we take down from our shelves "Sunday Mornings at Norwood." He was not afraid, too, of silence, there was no irreverent hurry, there was always a pause of two or three minutes before he rose to invoke the divine blessing on the sermon which, though disconcerting to a new-comer, was soon appreciated. The sermon was delivered apparently without any aid from manuscript, although it was almost always embellished by one or two apt quotations. The gestures were few—the right arm thrown quickly upward, the keen eyes following, as if surveying some vision of truth descending from above, and a strange movement of the hands as if the preacher were breaking bread, as, indeed, he was breaking the invisible bread of life for his hungry hearers.

Mr. Tipple has always been in the van of progress, though, so far as we know, he has not attached himself to any particular school. We remember especially a fine sermon on "What is man that thou art mindful of him," in which he epitomised the Christian attitude towards some of the findings of science as follows: "If our forefathers of Israel said 'What is man that thou art mindful of him,' thinking that their earth was the capital—the metropolis of the Universe—how much more do we feel insignificant and pigmy as we gaze upon the infinities revealed to our knowledge. We speak of an empire on which the sun never sets, and the immensities above look down with smiles and contempt. We are mites living on a speck, yet one loving duty bravely done is greater than the glory of a thousand suns. The lowest and meanest of lives is higher by reason of its consciousness than the towering mountains of a mighty but

unconscious universe. The most wonderful thing in the world is the little creature that creeps out and wonders. Man has discovered through psychology unfathomed depths of his being. As Emerson says, 'The natural history of man has never been written. We are not merely creatures of yesterday, we are not only heirs but offspring of the past, we are older than ourselves; my ancestry is pregnant in me; all the lives behind mine go to make up myself, yet the good thing is that we can make ourselves other than they have made us.' In his last sermon he spoke of the Transfiguration as "a sense of spiritual company, sympathetic and consoling, which enabled Him to contemplate his decease and to accomplish it at Jerusalem without dread or shrinking." For an unconventional peroration we shall not easily forget the concluding words of a sermon preached on Christmas day. "'God's in His heaven, all's right with the world,' sang the poet. No, no, Mr. Poet, God's in His heaven, but all isn't right with the world, but because God's in His heaven I take that as an earnest and a surety that all *will* be right with the world, and in that assurance go cheerfully to dine."

Last Sunday Mr. Tipple concluded his ministry before a full church. There was a note of pathos about the service, and he faltered when in concluding a prayer he said, "Bring us home, bring us home." The sermon was on four crises in the life of Jesus, commencing with the aspirations of the Master at his baptism and concluding with the cry of disappointment "My God, my God, why hast Thou forsaken me?" and was suggestive of the preacher's yearnings and their failure of complete fulfilment. Of the latter he remarked, "The heavens have often opened with but little of heaven on earth ensuing; the dove alighted, but how disappointing the soaring has been." "But," he said in conclusion—to the struggling soul as doubtless to himself—"if they have not achieved much, they have borne greatly; if they have not arrived, they have worthily travelled, and if their work is little more than a caricature of their aspirations, they themselves have achieved in the undertaking. . . . For those who have aspired and are saddened by ideals never attained, there may be some happy enlargement and happy vision awaiting them when they shall see of the travail of their souls, and be satisfied." An impressive service was concluded with the hymn "Lead, kindly light," and, after the pastor had for the last time prayed for benediction upon his flock, many undoubtedly left the church never to meet again as worshippers. We observed ourselves one pathetic parting between two old veterans, who sadly said, "perhaps for the last time," for they should not come again.

Carlyle said that, if he were a preacher, he should go into the pulpit and tell out as best he could all the truth he knew, then tell the congregation that there would not be another service until they had given effect to it. In that case there would not be another service unless the sermon was very inadequate, and probably there would be found no minister worthy to preach it, if there were. Mr. Tipple has not preached to large audiences, despite

the fine advertisement Ruskin and others have given him, and he has not done the wonders that Carlyle required of the preacher; but he has, at any rate, inspired countless souls to higher visions and to quickened service, and, though his ministry is over, his work, like the work of all prophets, is never ended.

A MODERN MORALITY PLAY AT THE GUILDHALL SCHOOL OF MUSIC.

"GIVE HEED," a modern morality play, by Miss Blanche G. Villiamy, which was first produced in 1908 at the Guildhall School of Music, and afterwards with great success at the Court Theatre, was presented again on Monday night in aid of a hostel for preachers, which is to be run in connection with the Liberal Christian League, of which the Rev. R. J. Campbell is president.

The enormous success which attended the performance of "Everyman," given some years ago at the Court Theatre, revived an interest in the old mystery and morality plays, and many were produced in London and elsewhere. It was not astonishing, therefore, that an attempt should be made to adapt such plays to modern life, and to make abstract ideas of an up-to-date kind strut upon the boards in the garb of flesh and blood. The undertaking had its perils, as it is one thing to produce a play of this kind with an archaic setting and written in mediæval language, and quite another to turn into individuals such modern ideas as "Modern Rush," and "Sense of Humour," and to make them appear before our eyes and ears. To say of anyone living that he is the sense of humour incarnate would be enough to foredoom his jokes to failure, but a mask, labelled "Sense of Humour," might perpetrate the feeblest jests with applause.

It is very much to Miss Villiamy's credit, therefore, that on the whole her characters come out so well. Modern Rush, who was supposed to represent a business man of the "get on or get out" type, and was dressed in a fur-lined motor-coat and goggles, was a little too much inclined, perhaps, to dalliance with Frivolity, Excitement, and Thoughtless Soul, ever to cut much ice as a business man, but most of the characters fairly represented the abstract ideas for which they stood, and the individual eccentricities of the performers were never allowed to become too obtrusive. Although the present writer has never attempted to write a modern morality play, he is quite sure that the task imposed on Miss Villiamy was a heavy one, and she has acquitted herself in it right royally. The plot has the simplicity required for all good plays, but, perhaps, specially required for a morality play, and may be briefly described as follows. Thoughtless Soul, who is the central figure, wastes her youth in company with Frivolity, Fashion, Modern Rush, and Excitement. She keeps her heart doors closed when Poverty, Sickness, and Sorrow ask for sympathy. She is afraid that happiness will shun her if she associates with them. But middle age arrives and persuades Thoughtless Soul that she cannot

go through life happily with such people as Frivolity and Fashion for companions. Sympathy, a sense of humour, and the Love that is charity, she says, are much better companions, and at last Thoughtless Soul is persuaded, and opens her heart doors to Sickness, Sorrow, Poverty and Loneliness, and comforts them. Honest Labour and Dame Nature, two excellent characters excellently acted, are both instrumental in forming the mind of Thoughtless Soul, whose only sorrow is that she did not find the straight and narrow way until the afternoon of her life. We share her sorrow. It is certainly unfortunate that the advice of her wise friends was not taken earlier, certainly before Youth, a charming boy, who was admirably acted by Miss Dolly Dones, had grown tired of her on account of her increasing age and ugliness. It would have increased our sense of the beauty of the straight and narrow way so admirably described by Dame Nature, Honest Labour, and Middle Age, if they could only have succeeded in persuading her to adopt it earlier in her career. But, at any rate, she did adopt it at last, and we have every reason to believe that the latter half of her life was happier than the former.

The literary value of Miss Villiamy's work is far above the average. It is the elevation of tone which keeps it from being either vulgar or comic. Some of the speeches have a beautiful sanity and poetry about them, rare indeed in modern plays.

A striking speech is the monologue by Middle Age in the second act. The whole of it is excellent, but only a short extract can be given here. On entering she describes herself as follows:—"I am one of death's forerunners, unromantic Middle Age, at present unacknowledged, sometimes attractive, sometimes lonely and unlovely. I am not loved of humanity, but usually much dreaded and disliked, though far more by the rich than by the poor, but by women resented the most. . . . To some, hungering for human love, though slighted and laughed at, my coming, alas! may mean a dull stretch of years of heart-aching loneliness. Yet, frequently, I give and enjoy happiness, when I come in a kindly and lovable way. I grow young again when I join in the play and laughter of children, rejoicing when I feel that youth may hold my memory dear. I am meant to be the sympathetic friend of all—the keystone in the arch of life."

A word or two must be said about the production in the technical sense. The stage management on Monday evening deserved the highest praise. Some of the performers were professionals, but few were old hands, yet the piece went from start to finish without a hitch, and the action was rapid and spontaneous. The dresses were beautifully designed and fashioned, and the scenery was adequate and artistic. Great credit must deservedly be given to Mr. Fred W. Permain and to Mr. H. Saxe Wyndham, the secretary of the Guildhall School of Music, for the way the whole performance was arranged. They had good material certainly in their actors. Miss Joan Temple had a trying and long part as Thoughtless Soul, but she came through the ordeal with flying colours. A false realistic note and the whole play

might have been injured, but she always kept herself just a little aloof from everyday life, and so gave her part the necessary idealistic tone. Miss Hilda Barita gave a delightful rendering of the part of Frivolity. Perhaps too delightful a rendering. She was so charming, indeed, that it seemed no sin to be happy for an hour in her company. Another clever sketch was given by Miss Evelyn Neillda as Excitement. This lady also recited the Prologue, "The Choir Invisible," by George Eliot, quite beautifully. The audience was delighted with the performance on Monday night, and the curtain had to be raised several times at its conclusion.

THE SORROW OF HEROD.

THERE is no more singular display of sorrow exhibited in the New Testament than that attributed to Herod Antipas, the Idumaean Tetrarch of Galilee. His early life in Rome and friendship with Tiberius had strengthened the strain of cunning and self-seeking that Antipas inherited from his father, and which won for him from our Lord the sobriquet of "that fox." A Jew by profession and a Pagan in practice, his religion was apparently devoid of every ethical element. Yet he was a hearer of John the Baptist, and when he heard him, though much perplexed, "he heard him gladly." He listened, like the Israelites to Ezekiel, "as to one that hath a pleasant voice and can play well on an instrument." In the same mood, Herod, when he saw Jesus, "was exceeding glad, for he was a long time desirous to see him, because he hoped to see some miracle done by him." But, in the case of John, curiosity was tempered by fear, for, like Ezekiel, he was a stern Puritan and a fierce preacher. When passion got the better of prudence, and Herod married his brother Philip's wife, a breach between the two men was inevitable. With no care for self, the Baptist rebuked Herod to his face. The Tetrarch, urged on by Herodias, laid hold upon John and bound him in prison for her sake. But he declined, despite her desire, to put him to death. Hence Herodias was bound to bide her time. She did not wait long. At the bacchanalian banquet given to his lords, captains, and chief men, the dancing of the daughter of Herodias so captivated Herod, that, with an oath, he swore to give her whatever she asked, unto the half of his kingdom. The girl came to her mother for an answer. In an instant came the fierce reply, "The head of John the Baptist." "And the king was exceeding sorry, but for the sake of his oaths, and of them that sat at meat, he would not refuse her." To keep his pledge and his credit with the company, he would silence one to whom he had even gladly listened. In sorrow, Herod imbrued his hands in innocent blood, and sent the Baptist to the block.

The sorrow of Herod seems strangely at variance with the settled subtlety of his character and career. In reality it was not the simple emotion of that name. Though it be with pain, sorrow clings to its object, and will not surrender it save under compulsion and after a struggle. When we grieve, even for things material, we per-

sistently think of what we have lost, and maintain it in our thoughts when it has passed out of our possession. In Herod's mind, at the crucial moment, the figure of the Baptist was not foremost, but his oath and his guests. The tendency of sorrow is towards restoration, not destruction. The valued portrait of a dead friend, broken by mischance, our sorrowful efforts strive to repair and make whole. The king was not moved in this wise. Some qualm of conscience he may have felt as he sentenced to death an innocent and righteous man. He would rather have kept him in prison for a season, and upon a fitting occasion set him free. But his sorrow was that of a worldly man immersed in wickedness. There was in it no sense of personal loss or pity for suffering. It was essentially the sorrow which springs from vexation and is dominated by anger. The dungeon had quieted John's disturbing voice, and he did not thank Herodias that, in the midst of birthday merry-making, he should be reminded of the weird prophet of the wilderness. The king was vexed, vexed with himself for his foolish fear, vexed with Herodias for her cruel vindictiveness, and vexed with Salome as the cause of his pledge. He saw his royal honour and his repute with his lords thrown into the scales against the head of the Baptist, and a favour, which he would not grant when asked, wrested from him against his will. Pride, fear, love, and anger for a moment contended with each other. The pride of a king, the fear of a prophet, the love for a woman, and the anger of a dupe. But Herod's irresolution is brief. Royal pride and unholy passion decide the issue, and John the Baptist is straightway put to death.

It is a study in New Testament psychology. It is an incident in the history of the Herodian dynasty. Alas, it is an illustration of the cross currents of passion that make up much of the emotional experience of humanity. There is a strong tendency to abide by a resolution because it is a resolution. The slave of pride, like Herod, solaces himself with a show of strength. To break a promise may be more honourable than to keep it. Even a king's pledge may be reckless and sinful. Fear is a vain security for moral action. Had Herod revered the principles of the preacher, instead of feared his power, he would not have been the subject of vexatious sorrow. One sin seldom stands alone. The illicit love of Herodias led to the murder of the Baptist. The sorrow of Herod is the sorrow of a soul lost in sin.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

THE EDUCATION PROPOSALS.

SIR,—In my opinion, your article upon the proposals of the Educational Settlement Committee, in *THE INQUIRER* of June 25, strikes the right notes. Its pertinence and moderation must be apparent to all honest friends of that Committee, to those also weary of that wretched controversy

over religious instruction, and to the sincere and earnest men and women who wish for a genuine system of national education to be made possible. Peace, all such perceive, can be purchased at too high a price. Compromise, foolishly agreed, where real principles are involved; democratic freedom sacrificed and rights, recognised and, established after years of strenuous struggle given away, for what in return? The reentrenchment by the State's authority of sectarian sway in the people's schools and at the ratepayers' expense. There is no necessity for such a retrograde movement, and it would be a grave mistake to shut our eyes to obvious dangers or go back upon ourselves, as our American cousins phrase the idea.

For many years, though I have been long a reader and supporter of the views and opinions expressed in *THE INQUIRER*, I have also regularly read the *Guardian* and enjoyed the acquaintance of many Anglican clerics. Spite of our difference of outlook, we have managed to remain on good terms. That protesting parent with super-sensitive conscience has, figuratively speaking, been at our fireside and often. But when it has been humorously hinted his bodily presence would furnish more pleasure, innumerable difficulties presented themselves, and he has not visited us so far. I have known several large parishes and their residents fairly well; patient and painstaking search for the said parent have been unfruitful. No school master or mistress could produce him, and friendly members of School Committees didn't know where he could be found. Summed up concisely, he is, I believe, a figment of the clerical imagination. A brusque old rural sceptic asserted to me, "There ain't no sich person." I reside in a large and truly rural district, and know something of the character of the people and the clergy. For obvious reasons, I prefer not to adduce evidence which would violate confidences. But I can support, and from personal knowledge, your entire thesis. It is the clergy, not the parents, who here demand unwarrantable concessions. They attach so much weight to their conflicting denominational dogmas that they have come to care next to nothing for education *per se*, or for educational progress. What they do care for is power in and control over the schools. The tremendous claim they make as priest, and the influence they insist it should ensure, only intimate relations can convey. No words could, and, though harsh terms are not agreeable to use, it is plain they believe in autocracy, and that is their general and regular attitude. They are autocrats, and do not hesitate to point out that it is the only consistent attitude for a priest to take up, and maintained it will be by them. The contemptuous tone which mild-mannered gentlemen will adopt, when compromise on the religious education question is calmly referred to, is astonishing to a layman. *Odium theologicum* is perfectly understandable on such occasions. Clearly Mr. A. J. Mundella in the *Nation*, and you in your conclusion, voice the sound sentiment of all believers in the spirit of progress and the demands of the new time.—Yours, &c.,

GEORGE T. BRIAND.

June 27, 1910.

CONGO REFORM.

SIR,—M. Hocart in your last issue tells us that annexation produced at once a relaxation of the previous barbarous system. But it was ten months after annexation that Dr. Dörpinghaus showed such a grievous state of affairs.

For many years there have been prosecutions on the Congo. M. Hocart cannot have read Dr. Dörpinghaus' frightful statements or he would not tell us by way of counterpoise that after one and three-quarter years one agent had been sentenced to two and a half years' imprisonment.

The English lady traveller was, perhaps, young and inexperienced; in any case she was certainly misinformed in expecting to meet with atrocities at every step. As far as possible these things have always been kept from the knowledge of the public, and often from the officials other than the actual perpetrators, such knowledge being sometimes inconvenient.

From various causes, oppression in the Congo has always varied down to zero in different places and at different times in the same place. My letter was written in consultation with the Rev. John H. Harris (who wrote the letter to *The Times*), and he now endorses it. The situation, he says, is mixed, there are certainly improvements in some parts, but the fact remains that forced labour for revenue and private profit widely prevails.

Controversy with M. Hocart is an ungrateful task. He made a statement last week, I a fortnight before. And I now confine myself to comment on what he has said.—Yours, &c.,

THOS. S. WICKSTEED.

73, Croydon-grove, West Croydon.
June 27, 1910.

INTERNATIONAL MEETINGS IN AUGUST.

SIR,—It will probably interest many of your readers to have particulars of the important meetings of the International Council of Unitarian and other Liberal Religious Thinkers and Workers which will be held in Germany early in August.

The proceedings will cover two days at Cologne, beginning Wednesday, August 3; six days at Berlin, from Friday, August 5; one day at Wittenberg and Weimar, Thursday, August 11; concluding with a day at Eisenach, Friday, August 12.

Never before in the history of the Council have so many distinguished representatives of the liberal faith undertaken to meet in Conference; and the proceedings promise to be full of varied interest. It is most desirable from every point of view that a large number of delegates and visitors should attend from Great Britain and Ireland. The Unitarians and the Universalists of America will be represented by a number of their leading men and women. The British and Foreign Unitarian Association has appointed as its official representatives, Rev. Charles Hargrove, M.A. (president), Mr. John Harrison (ex-president), Rev. Dr. J. Estlin Carpenter, Dr. W. Blake Odgers, K.C., Mr. H. G. Chancellor, M.P., Rev. W. G. Tarrant, B.A., and Rev. P. H. Wicksteed, M.A. Several members of the Council and Committee will attend on their own account. Letters

have been issued to district societies and other organisations inviting them to appoint delegates. There will also be several speakers representing various schools of Liberal Christian thought in England, including the Rev. A. L. Lilley, and the Rev. R. J. Campbell; for it should be widely known that the Congress is open to anyone who is in sympathy with its object—the promotion of pure religion and perfect liberty.

The cost of a second-class return ticket from London to Cologne, Berlin, Wittenberg, Weimar, and Eisenach, and home by Cassel and Oberhausen is £5 10s. Tickets will also be issued to include Munich and Oberammergau for £8. Those who can extend their journey into Hungary will receive a most hearty welcome from Bishop Ferencz and the Unitarians of Transylvania. Tickets to include Munich, Vienna, Budapest, and Kolozsvár will cost £12 15s., or with Oberammergau £13 5s. 8d. All tickets are available for sixty days, and after reaching Berlin people may travel individually or with personal friends just as they wish.

The membership fee for the Berlin Congress is five shillings; this entitles one to participate in all the meetings, including the receptions. For the banquet and excursions special tickets can be procured at Berlin.

Miss Louise Cole, assistant secretary at Essex Hall, who is in charge of the tickets, will accompany the party leaving London on Tuesday evening, August 2. She will be pleased to give information to anyone unacquainted with the German language.

May I ask that those of your readers who purpose going to Germany (and I trust there will be many) will communicate with me as speedily as possible, so that the necessary arrangements may be made with the railway and steamboat companies.

W. COPELAND BOWIE.

Essex Hall, London, June 29.

[We may call the attention of our readers to the full descriptive account of the proposed visit to Hungary, which Professor Boros of Kolozsvár contributed to our columns last week.—EDITOR.]

KINDNESS TO BIRDS.

A LIVERPOOL correspondent writes:—"Will you allow me to suggest to the bird lovers among your readers that during the summer season they should make a point of periodically visiting their fruit nets and so ensure against such of our little songsters as may have been caught there dying a slow death by hunger and thirst. It is quite a common thing to find the dead body of a bird entangled among the meshes of a strawberry net, and one does not like to think of the lingering death by which the little thief has atoned for his very natural greediness."

CHARITABLE APPEALS.

SIR,—Several of your readers are kind enough to send me each summer subscriptions to our Convalescent and Country Holiday Fund, and to our Window Gardening Society at Mansford-street. May I let these good friends know through your paper that I shall be glad to receive their

subscriptions for this year; and may I further say that fresh contributions would be most welcome—especially to the Holiday Fund, the work of which grows larger from year to year.—Yours, &c.,

GORDON COOPER.

*The Parsonage, Mansford-street,
Bethnal-green, E., June 29.*

SIR,—Will you kindly allow me to make an appeal for the Convalescent and Excursion Funds of George's Row Domestic Mission, St. Luke's, E.C., which are greatly in need of help? Donors will be greatly thanked for their gifts. In both directions much good is done.—Yours, &c.,

FREDERICK SUMMERS.

4, Durley-road, Stamford Hill, N.

BOOKS AND REVIEWS.

EURIPIDES IN ENGLISH.*

PROFESSOR GILBERT MURRAY has added a sixth play to his series of translations from the most modern of Greek tragedians. While Æschylus is too grandly elemental for our complex world of to-day, and Sophocles too Greek to find a real home anywhere outside ancient Athens, Euripides makes his appeal with startling force to lettered and unlettered alike in modern England. His claim to pure universal humanity is proved by the way in which widely different audiences have received these translated plays, presented with something at least of the Greek simplicity of thought and action. A good deal must be allowed, no doubt, to the charm of Professor Murray's exquisite verse. He has claimed his full measure of license in matters of detailed rendering; but in the end it is genuine Euripides that he gives us, clothed about in modern phrases, amplified now and then, but essentially the same master of whom a later Greek could write,

"Were I but sure the dead could feel and know
I'd hang myself—to see Euripides."

The *Iphigenia in Tauris* is based on a legend seldom met in Greek literature, but full of charm and romance. It is a story of the sea and of exile, shot through with pain and anxiety, but happy in its ending. Professor Murray has rendered both dialogue and choric songs with consummate skill, the former in rhymed couplets, the latter in a variety of ringing metres. He is even more distinctly Swinburnian in this volume than in its forerunners. It is a quaint irony of fate, as someone has remarked, that Swinburne's art should come to assist in the translation of a dramatist whom he himself detested. But, apart from this very marked influence, the translator brings to his task a power of vividly realising a scene or mood, a peculiar gift of conveying the pathos and vague unrest of Euripides, a share in his keen sympathy for the exile, the oppressed and the woman, and withal a wealth of erudition which interferes not in the least with these other qualities of his work. A stanza from one of the lyrics may

*The *Iphigenia in Tauris* of Euripides. Translated by Gilbert Murray, LL.D., D.Litt. London: George Allen. 1s. net

give something of the magic of Euripides' thought and of this beautiful translation—

"For sweet is Hope, yea, to much mortal woe
So sweet that none may turn from it nor go,
Whom once the far voice calleth,
To wander through fierce peoples and the gleam
Of desolate seas, in every heart a dream :
And these she maketh empty die, and, lo,
To that man's hand she falleth."

FRIENDSHIP WITH GERMANY.

"FRIENDLY Relations between Great Britain and Germany" is the title of the souvenir volume of the visit to Germany last summer of representatives of the British Christian Churches. It comes to us as a gift in festive binding, but we could have wished that it had also been published, like the volume of 1908, "Peace and the Churches" (Cassell & Co.), which recorded the visit of German clergy and other representatives of the churches and the universities to this country. It is, however, only issued for private distribution, and about a thousand copies are being sent to those who participated in the visit and their German hosts and other representative men in both countries and to the press. We trust that copies will find their way into all the chief public libraries, for the book, like its predecessor, should serve a distinctly missionary purpose in breaking down prejudice and strengthening ties of sympathy and mutual understanding between the two nations. We recorded last year the progress of the visit, from Dover to Hamburg, Berlin, Eisenach, Bielefeld, Bremen, and so back to Southampton, and some of the chief points of the speeches. In the present volume the story is pleasantly told, and illustrated not only by portraits of the members of the British party and the German committees of welcome, but by pictures of some of the places visited and of the churches in which services were held. Fine portraits of the German Emperor and of our late King stand as companion frontispieces, and there is another picture of the two in naval costume, sitting as good comrades side by side. Other pictures of special interest are of a group on the steps of the inner court of the Wartburg, and of a crowded open-air service under the trees at Bethel, the "colony of mercy" at Bielefeld. The book is not bi-lingual, like its predecessor, but is all in English, except that the Kaiser's address is given in German as well. There is a translation of Dr. Dryander's sermon in the Berlin Cathedral, "Ye are the salt of the earth, ye are the light of the world," and two other English sermons preached in Berlin by Bishop Hamilton Baynes and the Rev. C. Silvester Horne, are given; also a translation of the sermon, preached in admirable German, by the Rev. R. S. de C. Laffan in the "Waldkirche" at Bethel. Among the most notable utterances here recorded are, on the German side, the cordial words of welcome by the Kaiser, the Chancellor's telegram, and the speeches by the Burgomaster of Hamburg and Consistorialrat Lahusen and,

on the English side, the speeches by the Bishops of Hereford and Southwark, the Rt. Hon. J. E. Ellis and Mr. W. H. Dickenson, M.P. Nothing could exceed the cordiality and sincerity of the welcome given and the frankness of the expressions of friendship exchanged by hosts and guests. If only the two nations as a whole could be so brought together, to look into one another's faces and realise all that they have in common, war between these two would become as impossible as it is now between York and Lancaster.

THE CHURCH AND SOCIAL BETTERMENT.*

It is no small praise for a book on this tremendous subject that it suggests better things than it accomplishes. To give to the Church, as a whole, clear and feasible directions for taking a worthy part in the social revolution of our time is well-nigh an impossible task, considering what the Church is, and how utterly unprepared are its leaders with any conception even of where the problem lies. To some extent the situation reproduces itself within the pages of this book, for at first the reader is repelled by whole pages and chapters that seem very much like the windy generalities which church conferences have been emitting on "social questions" for a generation. But towards the end we begin to perceive that the author has worked himself up to a bold and even startling departure, which, if it could be stated with more definiteness, and illustrated by actual measures to be taken, would carry us far. Dr. Wilson believes that the Church has got in the New Testament, and especially in what he calls St. Paul's doctrine of equality, a principle and a method of social betterment which contain all that is really good in Socialism, and will, when the Church awakes to its duty, abolish all our social evils. The cardinal passage is II. Cor., 8, especially verse 14. Dr. Wilson believes that the plan of sharing possessions as recommended by St. Paul, not in the way of rigidly equal division, but in the way of that "equality which is the outcome of love," is not only possible but obligatory, if we profess to be Christians. "Service should be rendered by all according to their capacity, to all according to their needs."

Vague as this is, it gives great hope to those who are waiting to see whether the Church will give any sign in the crisis. It will be much if she only enters upon the experiment of self-abnegation and voluntary surrender of riches proposed by Dr. Wilson. This might become constructive. Thus, e.g., a large number of wealthy religious people might consent to sink into the lower middle class, in order with their relinquished riches to endow twenty or thirty garden cities, or to buy out the railways and present them to the nation for the development of the country. But it ought to be made clear that mere self-abnegation alone would solve no problem,

it would make the chaos worse. However, almost anything is better than placid optimism. As Dr. Wilson says: "Vast stores of wealth are seldom, if ever, obtained in a way which can be ethically defended. Were any very rich man to examine, in the light of the teachings of Christian ethics, the economic positions of advantage which he has seized, it would often be impossible for him with an easy mind to continue to multiply his wealth. The accumulation of wealth is seldom due to superior intelligence or to greater energy and more time being given than many other people apply to their work." But it is strange that Dr. Wilson should see "only one solution," i.e., self-abnegation, at p. 40. Indeed, later, he suggests heavy land taxation, especially (as he naïvely suggests) for those who cannot show that they have *bought* their land. His attitude to Socialism and his knowledge of it are shown by his notion that representatives of the English type advocate the class-war, not knowing, apparently, that the Socialism of the I.L.P. is based on the *Fabian Essays*, and has no sympathy with Marxism.

THE PSALMS AND THEIR MAKERS. By Theodora Nunns. London: David Nutt. 3s. net.

SHORT notes on the Psalms briefly explaining their meaning, and intended to be used with a Psalter, constitute a praiseworthy effort to popularise the results of modern scholarship, as represented by Dr. Briggs in the International Critical Commentary. The introduction discusses the nature of Hebrew poetry, and relates the historical setting of the Psalms. "Enemies" in the Psalms is to be construed by us as "unseen things that hinder our Christian life and warfare." A justification of the Prayer Book use of the Psalms is incidentally attempted. The order of the Psalms in the book is historical. "The Psalms and Their Makers" can be read with pleasure and profit by all lovers of the Hebrew Hymn Book.

THE DOCTRINE OF CREATION. By C. M. Walsh. T. Fisher Unwin. 3s. 6d. net.

MR. WALSH has produced an interesting book on what is a rather neglected subject of speculation nowadays, though, as he shows, it was eagerly and acutely discussed by the Fathers of the Church and by others of later times. The problem turned largely on the proper interpretation of the first two verses of Genesis. Did God create the world out of nothing? or did He form it out of pre-existing matter? Our author argues that the latter conception was in the mind of the Genesis writer. It was also the view held by the Greek philosophers. It was, however, rejected by the Church theologians in favour of the other doctrine. Mr. Walsh suggests the reasons for their rejection of it, and also for their refusal to entertain the notion that the world was an emanation from God. This is a learned little treatise and deserves to be read.

* The Church and Social Betterment. By J. Wilson Harper, D.D. Grant Education Co., Glasgow. 1s. net.

BOOKS RECEIVED.

MESSRS. CONSTABLE & Co.:—The Twisted Foot: Henry Milner Rideout. 6s.

MR. HENRY FROWDE:—Three Essays: W. Stebbing. 6d. net.

MESSRS. HARPER & BROTHERS:—Religion and Art in Ancient Greece: Ernest A. Gardner. 2s. 6d. net. The Elements: Sir William A. Tilden. 2s. 6d. net.

MESSRS. HERBERT & DANIEL:—The Land of the Yellow Spring: F. Hadland Davis. 5s. net.

GARDEN CITY PRESS:—Social Democracy: Hedevan Kutter.

THE PRIORY PRESS:—The Church and the Future: George Tyrrell. 2s. 6d. net.

MESSRS. W. RIDER & SONS:—Reincarnation and Christianity: A Clergyman of the Church of England. 1s. net.

MR. T. FISHER UNWIN:—My Memory of Gladstone: Goldwin Smith. 1s. net. No Refuge but in Truth: Goldwin Smith. Up Hill and Down Dale in Ancient Etruria: Frederick Seymour. 10s. 6d. net.

MISCELLANEOUS.

Cornhill, July; Contemporary Review, July; The Coming Day, July; Light of Reason, July.

FOR THE CHILDREN.

CROWNS.

WHAT a great deal history has to say about crowns. The story of most nations is a story of crowns—crowns possessed and crowns coveted, crowns lost and crowns won. Visitors to the Tower of London always want to see the crown of the King of England. A crown has come to be such an important thing that the word now stands for the sovereign power itself—"The Crown" meaning the king, or the king and his ministers.

Now, crowns were not always the gorgeous ornaments they are to-day. The arts of the goldsmith, the jeweller, and the lapidary had nothing to do with them. The Apostle Paul, speaking of the crowns used in his day, called them corruptible, or perishable. For, in St. Paul's day, crowns were often no more than circlets of leaves or flowers, and were given not only to kings but to warriors, athletes, and those who had done their fellows a particularly good turn.

Crowns of some sort have been used from very early times by almost all nations. The Greeks gave them to those who were victors in the games, to those who had done their country some signal service, and also, of course, to kings. But the Romans were more fond of crowns than any other of the ancient nations. They had many kinds.

For instance, the most highly prized crown among the Romans was that awarded to the general who rescued a beleaguered garrison. It was formed of grass or wild flowers gathered on the spot. The crown of next high favour was the civic crown, bestowed on the soldier who saved the life of a Roman citizen in battle. It was composed of oak-leaves and acorns. Then there were special crowns for the soldier who first scaled an enemy's ramparts and for the soldier or sailor who first boarded an enemy's ship. These crowns were made of gold. A Roman general who specially distinguished himself was granted a "Triumph," that is, he was received in the city of Rome with all possible pomp and magnificence, followed by his victorious army. To such a general

was given a triumphal crown. Other crowns, consisting of a wreath of parsley, bay, or olive leaves were worn on various occasions. Priests offering sacrifices wore them, also guests on festal occasions, and brides on their marriage day.

These facts show that the crown as spoken of in the New Testament was something very different from what we understand by a crown to-day, and they give more force to such expressions as "a crown of glory which fadeth not away." St. Paul argues that if men who run races, jump, and wrestle, will undergo all the fatigue and discipline of training in order to win a perishing crown of parsley, how much more ought the Christian to suffer every kind of hardship, if need be, in order to win the crown which never fades—a crown neither of leaves, flowers, nor gold, but of Divine approval, "Well done, good and faithful servant." The value of a crown after all is not what it will fetch in money, for the general with his coronet of grass was even more to be envied than the soldier who won a crown of gold; but its value is in the appreciation, friendship, and love which lie behind it.

A. T.

MEETINGS AND SOCIETIES.

PROVINCIAL ASSEMBLY
OF LANCASHIRE AND CHESHIRE.

ANNUAL MEETING.

THE annual meeting was held at Gee Cross, on Wednesday, June 22. The attendances throughout the day were large, and the local arrangements made by the Gee Cross friends met with deserved praise on all hands. The Assembly was to have met at Liverpool, but it was thought advisable to change the place of meeting when it was found that the Royal Agricultural Show had been fixed for the same day. Gee Cross received us at short notice and with generous hospitality, and especial acknowledgments are due to the congregation.

THE SERVICE.

The service was held in Hyde Chapel at 11 o'clock, the Rev. J. Channing Pollard, of Lancaster, being supporter, and the Rev. T. P. Spedding, of London, preacher. The sermon was a simple, clear, direct utterance, impressively delivered. It was an appeal to our churches to rise to their opportunities, to put life into their principles and message, and so meet the needs of the times. We were on right lines, if only we would be true to our gospel of love and brotherhood. The sermon was notable, as having no text, an unheard-of innovation for an Assembly sermon, and also as being the shortest in living memory on such an occasion. No complaints were heard about these changes.

THE BUSINESS MEETING.

The business meeting was held in the chapel at 2 p.m., the President, the Rev. J. Crowther Hirst in the chair. After preliminary business, the President delivered his address, giving a broad survey of the present-day situation in religion, and indicating the duty of our churches with regard to it.

An address was then adopted for presentation to the King on the motion of the President, seconded by Mr. J. Wigley.

A resolution on the death of the Rev. S. Alfred Steintal was moved by the President, seconded by Mr. J. T. Fletcher Robinson, and passed in silence, all standing.

The regular business was then proceeded with, several matters calling for particular mention. A resolution on the Congo question, urging our

Government to exert to the full extent the powers given by the Convention of 1884 and the Berlin Act, was moved by the Rev. H. E. Dowson, seconded by Mr. J. Heys, and carried unanimously. An interesting new departure in policy was made by the adoption of the following recommendation of the Committee:—"That so long as the Assembly determines, the interest from the present invested funds, with such other moneys as the Committee may from time to time decide, be devoted to the delivery, and, if possible, the publication of an annual lecture in the Provinces, by a man of the highest eminence that can be secured, and that the lecture be called 'The Provincial Assembly Lecture.'" The meeting was not unanimous in adopting the resolution, but there is a distinct desire that something should be done for the province as a whole, and the new Committee will have a responsible task in arranging for the first "Provincial Assembly Lecture." On behalf of the Advisory Committee, Mr. Dowson asked from the Assembly power to give certificates of fitness to occupy the position of lay worker in the province. The National Conference had initiated a scheme of reading for probationers to extend over a three years' course; and Dr. Carpenter had kindly consented to examine such students at the close of each of the three years. It would be applicable to all those who are not already in the full status of the ministry, or who have not passed, or do not intend to pass through the regular course of one of our theological colleges, whether candidates for admission to the ministry or desirous of being enrolled as lay workers. The Advisory Committee were desirous of co-operating in this scheme, hence their request. The power asked for was granted, and will make up what was a distinct lack in the scope of the Committee's work.

The Rev. H. D. Roberts conveyed to the Assembly a cordial invitation from his congregation to hold the next annual meeting at Hope-street Church, Liverpool. The invitation was unanimously accepted.

The Committee's printed reports on Missionary work and on Public Questions were taken as read and received.

During the afternoon meeting it was announced that Mr. Harold Coventry, of Liverpool, had been elected president; and the Rev. Arthur W. Fox, M.A., of Todmorden, supporter. The new General Committee is as follows:—Miss Dornan, Revs. Dendy Agate, B. C. Constable, A. W. Fox, R. T. Herford, J. C. Hirst, C. Peach, J. H. Weatherall, J. J. Wright, Messrs. J. R. Beard, H. P. Greg, A. Nicholson, T. Fletcher Robinson, R. Robinson, J. Wigley, and G. W. R. Wood.

THE EVENING MEETING.

The chapel was crowded for the evening meeting, which was a fine one in every respect, the chair being taken by Mr. John Hall Brooks. After the meeting had passed a vote of thanks to the Gee Cross friends for their generous hospitality, the Rev. Dr. Carpenter was called upon to give the first address on

The Ministry as a Vocation.

It was an impressive and earnest appeal, and was listened to with deep appreciation by an audience fully alive to the importance of the subject. Dr. Carpenter confessedly kept his face turned to the ideal side of the ministry, and appealed to the testimony of its deep and quiet joys. There was general agreement, he said, that it was still needful for men to be trained to give the ministry of the word its full power. As Channing had said, "Communication of moral and religious truth is the highest of all functions"; and, as Emerson put it, "The office (of minister) is the first in the world." How did we stand as regards the supply of our ministry? It was not possible to speak without some anxiety. Congregations should recognise to the full their responsibility and duty. We were thankful to learn from

others, and to receive ministers from outside. But our own history, traditions, principles, ideals, and standards were surely valuable and we needed to train a ministry within our own churches for the most effective maintenance of our historic position. Commerce, law, medicine offered careers; but over against these forms of social service there was the life of thought, of the ideal, of the imagination. There were the scholar, the student, the investigator, the artist, who did not choose their profession, but were rather chosen by it. They entered the service of truth or beauty, and were content to live modestly. Renunciation was reckoned with at the outset and accepted. But in faithfulness to an ideal the highest and most enduring happiness was found. This happiness was obtainable in the ministry, perhaps, as nowhere else. Its prizes were sure. They were the opportunity of service; the interest and contagion of the noblest of all themes; affectionate relationships, than which, outside the sanctities of wedded life, none were deeper or more abiding. Ministers were called to posts of trust and honour in the fight against evil and sin. They found, as Phillips Brooks said, what fun it all was, strenuous though the labour might be. And its crowning joy was that love of which Emerson said, "Discharge to men the priestly office, and, present or absent, their love shall follow you as-like unto an angel."

Miss Margaret Ashton on Citizenship.

Councillor Margaret Ashton, whose topic was "Citizenship," gave an eloquent address, inspired by devotion to the woman's cause as she understands it. She had no hesitation, she remarked, in speaking in that chapel on so great a subject. Citizenship in the best sense was the fine flower of religion. It was fitting to discuss citizenship as well as the training and opportunities of ministers. She would emphasise the opportunities of citizenship. A citizen was not merely one who lived in the city, although that might be the average idea of what was involved in citizenship. True citizenship, however, had to do with the government of a country. It was patriotism, and the best life of the nation ought to be put into it. Women pleaded for full rights of citizenship from no selfish motive, but because they were as anxious as men to fulfil their duties. To withhold their rights was a short-sighted policy. To cut out from citizenship the ideal side was to damage the cause of the nation. Unless a nation could avail itself of all its best citizenship, it was not making the most of its life. Citizenship was next to religion as a means of uplifting the national life. Lay men and women had opportunities quite as high and great as ministers. Each individual should do his share not only for England, but for the whole civilisation of the world. It was this great thought that was the inspiration of public life. Our work was for humanity, for good living, and righteousness.

The Rev. Matthew R. Scott spoke on the congenial subject of

Humour and Religion.

Mr. Scott was at once in touch with his audience, and gave a delightful address, witty and entertaining, but interwoven with notes of deeper power. Poets and philosophers had dwelt on the rhythm at the heart of the universe. The rest of us, who were not poets and philosophers, might not dwell much on rhythm, but we could not get on without it. It was a necessary principle of form and life. Day and night, summer and winter, north and south, rest and activity—take these pairs and sunder them, try to run the universe on a single line, and disaster followed. "What God hath joined let not man put asunder." Yet that was just what we tried to do. Our churches suffered from a lack of humour in their management. Did not we as individuals suffer

from lack of humour in life. When we suffered it was the doctor, not the minister, who was called in. The doctor had a rare sense of humour. He looked solemn and said to the patient, "My good man, you've got something." If he had said, "My good man, you've not got something—rhythm"—he would have been equally right. So many of us can work, and work hard, but at play our fingers are all thumbs. Others can play, but when it comes to work they fail. Charles Lamb, when he received his pension, went back to the office, because he had discovered that all holiday is the same as no holiday. The principles of balance and proportion should be applied to religion. God's universe cannot be run on a single line. Letting go is as divine as holding on, and often more courageous. Has there been any greater stumbling-block to the free movement of religion than the holding on to what comes from the past of religion? A man will say, "I will stick by my creed, come of it what may." Was that heroic? Rather was it perverse and irreligious. It required a higher courage to give up opinion than to hold on to it. Our churches had their little quarrels. These were nothing. They should let the miserable things go. In themselves the quarrels could not exist for ten minutes. But we won't allow them to go. Our dignity is at stake. We must hold on. Dr. Brooke Herford, of sainted memory, had the religious spirit and had humour. He said on one occasion that he had begun to find that he was not responsible for running the universe. It was a fine thing to give providence a chance. And so, even if we did hold the future of religion in the palm of our hands, it was good to give providence a chance. It would probably manage. What was that supreme religious act of prayer? It was letting ourselves go, giving ourselves up into the great, gracious, healing, pitying hands of the Most High.

The meeting closed with the singing of the hymn, "Lord! while for all mankind we pray," the benediction being pronounced by the Rev. H. Enfield Dowson. It was a memorable day, and a time of great refreshment and inspiring fellowship.

UNITARIAN HOME MISSIONARY COLLEGE.

CLOSE OF THE SESSION.

THE annual examination of the students of the Home Missionary College was carried out on Monday and Tuesday, in the presence of the visitors, Dr. Mellone and Rev. P. Moore. On the second day the public were invited, and there was a fair response. At the close of the public examination, a meeting was held in the libraries. Principal Gordon presided in the absence of the chairman, Colonel Pilcher. He referred to the great loss the college had sustained in the death of the late Rev. J. E. Manning. It was too early to realise the full extent of that loss, but he himself had missed the counsel and the information of the loyal and strong man who had laboured so long by his side. He also regretted the absence of their deeply honoured and greatly beloved friend, Colonel Pilcher, who was still laid aside by ill-health.

The College was privileged to have two of the donors of annual prizes present at the gathering, and for the first time the successful student received his prizes at their hands. The Sharpe prize for Biblical studies (£10) was presented by Miss Sharpe, and the Greek prize (£3), by Rev. J. H. Bibby. Both prizes were taken by Mr. John Davis. The Rawson Essay prize (£5 5s.) was awarded to Mr. J. H. Jones, and special book prizes were given to Mr. Piggott and Mr. Hoole. Certificates were presented to the retiring students, Mr. J.

Davis who is settling in Ireland, Mr. J. H. Short who is called to Blackpool, Mr. James Davis who is returning to a pastorate in Wales, and Mr. Hoole who has not yet accepted a call.

The Rev. D. Agate announced, on behalf of Miss Sharpe, that she had arranged for the prize founded by her father and maintained by her sister and herself, to be continued in perpetuity.

THE VISITOR'S ADDRESS

was given by the Rev. Dr. S. H. Mellone, of Edinburgh.

In the course of a closely reasoned address on Creative Evolution, a few points of which we must be content to select for emphasis, Dr. Mellone said:—In the growth of a living thing, there is never a point at which you can say—now this plant or animal has ceased to become. The oak may take a thousand years in growing from the acorn to maturity and then to uttermost decay. But the process is one of constant change, just as much as if it all took place in a few minutes.

The principle that the present is always from the past and to the future has always been, as it were, a floating idea in the troubled sea of human speculation and inquiry. What happened during the nineteenth century is that the idea found a firm empirical foundation in physical, biological, and historical knowledge. Physics, once supposed to be the stronghold of the unchanging solid atom, has found that the atom is more like a miniature universe in itself than a solid indestructible thing, or a miniature solar system, which is not only a vast store of energy, but is ever giving forth of its very substance, and perhaps slowly transmuting itself. Darwin took up the principle of universal change in reference to living things, that all forms of life in the beginning were alike and that they gradually diverged from one another and attained the almost infinite variety which we now find; and he gave the idea a new interpretation which has become one of the most powerful tools of investigation we possess, that only those qualities can be developed which have a value for survival in the struggle for life. And, under the influence of Hegel and other thinkers, the principle of universal change has given us "the historical method," in which the multitudinous events of human history are regarded as the pulsations of one continuous life, passing through time and gaining greater fulness as it goes.

There is a fundamental idea which all these investigations have brought to light. We may put it thus. This process of universal and constant change is a process of energy—energy working in a manner which must be called *creative*, and this, not only on the part of the supreme or divine creative energy, but on the part of every being embraced within the expanse of reality. Among contemporary thinkers, William James in America, Wundt in Germany, and Bergson in France, though they differ in many ways, are at one in affirming, as the central fact of all existence, that all living beings are inwardly urged to a search after more and more life. For Bergson, every moment of conscious life brings with it something not apparently but really new, a positive increase of existence as compared with the previous moments, and therefore *incalculable from the previous moments*.

From this point of view it is possible to give an answer to the apparently insoluble question—what is the soul? It is what it does. And what it does is unceasingly to produce from within new modes of thinking, feeling, willing. The mental faculties are essentially acquired powers, acquired from within by action that generates the faculties it seems to imply. The process of mind is a process which creates individual centres, raises them to complete independence, produces an inner life which gradually forms a centre of its own and at the same time

gradually becomes capable of comprehending the world around it.

If we want to know why any kind of creature becomes *better adapted* to circumstances, or becomes able to exist more copiously, or fully, or easily, we have to turn to the "original" forces, and above all to the facts which constitute the two polar problems of evolutionary science, "heredity," and "variation," sameness and difference in parent and offspring. Darwin assumed a general tendency to vary slightly in all directions, and regarded the survival and accumulation, through successive generations, of many slight changes, as the main clue to the origin of species. This assumption is now giving rise to more problems, and harder ones, than any which it has solved. But it is difficult to resist the impression that evolutionists are approaching the conception of a central source of energy in every living thing, such that it does not only adapt itself to its surroundings, but goes in advance of the surroundings, a conception which is closely akin to that of "creative evolution."

The suggestion made by the present developments of biological science, and made with no little force, is that the whole story of evolution is summed up in Abraham, the father of the faithful, who went out, not knowing whither he went, and found what was the land of promise though to him it was strange. Evolution and natural selection are only possible because a spirit of hopeful endeavour possesses everything; something is working through every creature so that it acts in advance of its experience, in other words, unconsciously strives to *create*. In this way we, in our turn, are called to be creative, and in our fuller measure of possibilities to go forth, though we know not whither, and learn to be fellow-labourers with the Highest, not seekers only, but builders and makers of "a better city," even a "heavenly," here.

THE VALEDICTORY SERVICE.

The valedictory service was held in the evening at Cross-street Chapel. The music was undertaken by the Longsight choir, and the Rev. W. G. Tarrant conducted the service. His address centred on the "good confession" in the presence of "many witnesses," which the young minister of religion is called upon to make. To "confess," in this sense, is to exhibit the "faith" held by a man; bad or good, such confession was inevitable, and more witnesses knew it than men commonly think. In their judgments they consciously or unconsciously compared the actual with an ideal of excellence latent in every mind and heart, an ideal that testified to no other than the great Witness who saw and judged all. As His deputies, all the great and good whose presence dwells in our memory watch us, with a corrective and quickening power. The aim of the ministry being to help and guide, they might well feel humbled at the thought of their failures and unworthiness; yet God's goodness was never seen to be so great as when He gives lowly servants such great work to do. Beseeching his young brethren not to cease to be students, the preacher specially emphasised the "witness" that would be borne for them, or against them, by those who would look up to them for the "bread of life," the weary and perplexed and saddened people who needed comfort and strength and joy. They whom he addressed were entering into a special heritage, to which he bade them be faithful. All religious workers were builders in the great "City of God," yet to each group a special piece of work was committed. He would most sincerely congratulate them on their entrance to a work which was no doubt hard in our generation—but when was it easy? He rejoiced in their high expectations and promise, but he would affectionately assure them that, as in true marriage love is best known after many years, so they would best understand the

glory of their calling after long and faithful service. Let it be theirs to share the joy of the great Master, who for its sake endured even "the cross," and, above all, to rejoice that their names also were written in the Book of Life.

On Wednesday afternoon the usual garden party was held at Summerville, and, in spite of very inclement weather, there was an attendance of about four hundred ministers and friends of the College.

THE NON-SUBSCRIBING PRESBYTERIAN CHURCH OF IRELAND.

ANNUAL SYNOD.

THE annual meetings of the Remonstrant Synod of Ulster and the Non-Subscribing Association, both of which are now constituted bodies of the Non-Subscribing Presbyterian Church of Ireland, were held on Tuesday and Wednesday, June 21 and 22, in the First Presbyterian Church, Belfast. The business at both meetings was largely of a routine though necessary character, and consisted chiefly of the adoption of reports and the election of officers for the ensuing year. By special resolutions a large portion of the business was transferred to the Non-Subscribing church, which in future will receive, in accordance with the Code of Discipline, the reports of the Presbyteries constituting the General Synod, and the reports of the special committees concerned with Sunday-schools, temperance, &c.

The Sunday-school report for the past year showed the number of the scholars on the registers to be 1,451 as against 1,461 for 1908; the number of scholars over 16 being 266. In the examination on Bible knowledge 97 scholars had gained certificates. The temperance report made special mention of the "catch-my-pal" movement in Ireland, which has brought into existence numerous temperance organisations and achieved notable successes amongst both men and women.

The Orphan Society's report showed there were 62 orphans now under the care of the governors.

The annual service was held on Tuesday evening at 8 o'clock, the sermon being preached by Rev. J. J. Magill, of Rademon, who dealt with the history of non-subscription, and emphasised the need of fidelity to non-subscribing principles.

A business meeting in connection with the Non-Subscribing Church was held on Wednesday afternoon, when the officers were re-elected and a large and representative committee appointed to take the necessary steps in the forming of a Sustentation Fund.

The annual dinner was held in the evening of the same day, when the usual toasts were given and responded to, those taking part including the Rev. Wm. Napier, Principal Gordon, Rev. J. J. Magill, Rev. E. S. Hicks, Rev. H. J. Rossington, and the Rev. J. Worthington.

THE ENGLISH PRESBYTERIANS.

In connection with the presentation of an address to His Majesty the King, which we reported last week, the following notes may be of interest to many readers. They are based on a statement prepared by the late Dr. Sadler who was secretary of the Body of Ministers from 1851 till his death in 1891.

The English Presbyterians were prominently associated with the events that led to the restoration of the Stuart dynasty in 1660. They sent a deputation to Breda to Charles II. who promised to fulfil their desires for church comprehension.

They were organised as a distinct community, possessing and exercising the privilege of presenting petitions and addresses in the

Royal presence. They met stately at Sion College, and even *after* the Act of Uniformity went up to the King as a Body repeatedly. In 1691 the Presbyterian and Independent Bodies of Ministers joined together as "United Brethren," and Matthew Mead delivered a discourse "Two Sticks made one, or the Excellency of Union." But this union was restricted to public proceedings, and did not last many years. The Presbyterians styled themselves, and were recognised as, "The Body or Board of Presbyterian Ministers in and about the Cities of London and Westminster."

For some time before 1727, this body joined the Independents and Baptists for special objects, and in that year an Association was formed with the title "The General Body of Protestant Dissenting Ministers of the Three Denominations, residing in and about the cities of London and Westminster." This united body received the privilege of approach to the Throne, originally granted to the Presbyterians.

About a century later difficulties arose, which led to the secession of the Presbyterians in 1836. Thereupon their former separate privilege was restored to them, and was first exercised again in 1837 on the accession of Queen Victoria.

It may be added that Dr. Martineau, who was present on that occasion, prepared the address which sixty years later was presented at the Queen's Diamond Jubilee.

THE UNITARIAN VAN MISSION.

During the fortnight that has elapsed since the last Van notes appeared, an uninterrupted series of meetings has been held in each district, and everywhere the work of the Mission is proceeding smoothly and satisfactorily. The London van, after leaving Finchley, halted at Clapham, where the meetings proved so interesting and successful that the visit was extended to a week. Wimbledon, as a consequence, had to be left out of the programme, and the next meetings were at Sutton. At Clapham the Mission had the help of a number of London ministers and laymen, including Revs. W. G. Tarrant, J. Page Hopps, G. Carter, R. P. Farley, and J. A. Pearson; and Messrs. F. Maddison, Allen, and others. Many members of the Wandsworth congregation also assisted. At Sutton the meetings were conducted by Rev. W. H. Rose and Mr. Geo. Ward, of Guildford.

The Northern Van spent a night at Gainford on its way to Barnard Castle, where Dr. Griffiths, of Manchester, was missionary, with the assistance of Rev. W. F. Kennedy and the members of the congregation. Much good work has also been accomplished at West Auckland, and it is possible that the North-umberland and Durham Association may feel that the results are sufficiently encouraging to justify them in arranging further meetings in the autumn. One of the societies in the Manchester district may find a similar justification for work at Walkden, where Rev. W. McMullan collected the names of a score of people who are anxious for some sort of regular meeting to be instituted. Meetings were held at Radcliffe, Ainsworth, Ramsbottom, Moses Gate, with varying success, there being the unusual experience of a failure at Ramsbottom, which induced the Mission to move on to Rawtenstall and Newchurch in advance of the programme. In the past week Rev. J. Morley Mills, of Manchester, was missionary, and assistance was rendered by Revs. E. D. P. Evans and O. Binns. Rev. George Pegler, of Newcastle-under-Lyme, took charge of the Mission during the second week, and was succeeded by Rev. John Barron, of Ashton-under-Lyme, with whom was Rev. E. Morgan, of Bolton. The ministers at Newchurch and Rawtenstall, Rev. J. Shaw Brown

and J. R. Davis, have also taken part, and the congregations at both places displayed a keen interest in the meetings, which they were determined to make a success.

THE SOCIAL MOVEMENT.

THE Whitehaven disaster, although overshadowed by the national mourning, has at least had the useful result of precipitating some legislation that was long overdue in this country. Mr. Masterman, whose active interest in all social questions is well known, introduced on Monday last a Bill for the compulsory and universal provision of rescue apparatus and rescue training in all colliery districts. Although, as the Under-Secretary pointed out, Austria, France, Belgium and most of the coal-mining States of Germany, had forestalled us in this kind of legislation, yet in South Wales, in Lancashire, in Yorkshire and elsewhere much had already been accomplished by the voluntary efforts of mineowners. Mr. Masterman instanced the Howe Bridge rescue station as probably the best equipped in the world, and said that a model of it sent by the Home Office to the Brussels Exhibition was attracting general admiration.

Notwithstanding the praiseworthy pioneer efforts of certain individual mineowners, legislation, he continued, was necessary for two reasons. There were still large districts in which no rescue stations were provided easily accessible to the mines. Moreover, in the districts which were already providing rescue stations, only a proportion of the mineowners had undertaken the work and subscribed to the necessary funds. It was obviously unfair that a small body of men should undertake this duty when, as was known by everybody, if a fire or an explosion occurred in one of the non-subscribing mines they would be morally compelled to lend rescue appliances and brigade.

* * *

THE Education Officer of the London County Council has prepared, for the use of his committee, a report on school dentistry in Germany based on a personal investigation made during the Whitsuntide recess. He says that the school dental clinic in Germany is a product of the school hygienic movement whose origin and progress are in turn a derivative of the general national development in Germany for the last quarter of a century. Large sums of money are being raised and expended by the State and town authorities, as well as by voluntary societies, to combat every form of general disease or ailment, and especially tuberculosis. The Germans are busy in developing a virile race, and in his judgment they are succeeding. The movement for the care of the teeth began comparatively late. The experience gained from the inspection of the teeth of Army recruits (in the case of soldiers of good health 92 per cent. were found to have bad teeth), and from other sources of information, such as the medical inspection of children, has gradually educated local authorities to the view that the care of the teeth, to be of real value and to be economically done, must be begun in the school. It is held that the nutrition of children is so seriously interfered with by bad teeth, that not only their bodily but their mental development suffers. Mr. Blair continues:—

"On the average children who have good teeth, and are, therefore, better nourished, have better reports on their work than other children, although in some cases the former have not so much capability as the latter. Most people know that stomach troubles, which are often the result of bad teeth, cause mental depression and dull the desire and capacity for work as scarcely any other illness does. Less known than the ordinary illnesses arising from bad teeth is the great danger which decayed teeth cause by harbouring germs of all kinds ;

for these find a favourable ground for development in hollow teeth. All infectious illnesses, especially tuberculosis, find the best means of spreading through bad teeth."

He goes on to say that, as regards the necessity of erecting school clinics, there is no difference of opinion, the only question everywhere being that of cost. The method of meeting the expense which at present appears to find most favour is to charge parents a sum of, say, one mark per year, which will be equivalent to insurance, and for which free dental treatment for their children would be obtained.

* * *

MESSRS. P. S. KING & SON have introduced what, so far as we know, is an innovation, and what at any rate is an extremely useful way of directing attention to various works on social questions. In sending out their last monthly circular, they enclose with it a bibliography (to be continued next month) of works published in English on "Child Labour and Apprenticeship, and their Relation to Present-day Problems." The list, which has been compiled by the British Institute of Social Service (4, Tavistock-square, W.C.) is quite full, accurate, and up to date, and is by no means confined to works published by Messrs. King & Sons.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible.

Croydon.—The congregation of the Croydon Free Christian Church has sustained a severe loss by the resignation of its Treasurer, Mr. T. Mathews. In July, 1885, Mr. Mathews was appointed secretary on the resignation of Mr. H. Powell, and in 1900 succeeded Mr. Jas. Williams in the treasurer's office, an office which, in this case, carries with it the duties of chairman of the congregation. His resignation has been accepted with great regret. Mr. Charles Gane has undertaken the duties of the office until the annual meeting in March next.

Doncaster: Resignation.—The Rev. H. Thomas, minister of the Doncaster Unitarian Church, has tendered his resignation of the pastorate, and will retire from ministerial work in September next. Mr. Thomas has been minister at Doncaster for 23 years. He is a member of the Borough Free Library Committee and ex-president of the Doncaster Scientific Society. Mrs. Halliwell Thomas was some years ago a member of the Doncaster Board of Guardians, and has taken an active interest in the work of the Brabazon Employment Committee.

Exeter: Farewell to the Rev. J. Wilson.—The annual meeting of St. John's Congregational Church Sunday-school, Coombe-street, was held last week, this being the last public function of the church attended by the Rev. J. Wilson, who for the past five and a half years has been pastor, and is now leaving for Unity church, Wood Green, as assistant pastor to Dr. Mummery. Reference was made to the departure of Mr. Wilson, and good wishes were expressed for his success in his new work. Mr. Wilson, in returning thanks, said that his going over to another denomination was the result of much thought and earnest study. The Rev. R. H. Bloor, who attended at a later stage, made a brief speech, wishing Mr. Wilson all future success. Mr. Wilson, during the years of his ministry at St. John's, has made a host of friends, and exercised a wide personal influence through his kindness, energy, and

tact. A pastor's work at St. John's is far from easy, and calls for the possession of unusual talent, the church being situated in one of the most difficult parts of the city where there is plenty of scope for work and encouragement. Mr. A. E. Dunn, M.P., founded the church. There was a large congregation on Sunday evening, June 26, when Mr. Wilson preached his farewell sermon. He took for his text: "If ye love Me, keep My commandments," and the great lesson of love was the burden of his discourse.

Lampeter: South Wales Unitarian Association.—The South Wales Unitarian churches held their annual meeting this year at Brondeifi Chapel, Lampeter, on Tuesday and Wednesday, June 21 and 22. At 4.30 on Tuesday the ministers met under the chairmanship of the Rev. R. J. Jones, M.A., of Aberdare, to hear addresses from the Rev. C. J. Street and the Rev. George Evans, who had been sent down as delegates to speak on behalf of the Ministerial Fellowship Fund. It is hoped that, after the able and lucid address by Mr. Street, many of our Welsh brethren will find it possible in time to become members of the Fellowship. The advantages of belonging to it were pointed out very clearly, and a strong appeal was made to those present to lose no time in making application for admission to the society. A hearty vote of thanks to the speakers brought the meeting to a close. Immediately afterwards a religious service was held, at which the Rev. C. J. Street preached in English and the Rev. Melchisedec Evans, of Aberdare, in Welsh. On the following morning, at 10.30, the Rev. Lewis Williams, of Rhydygarn (president for the year of the South Wales Association), delivered an admirable address on "Man and His Work," which was listened to with close attention. For the benefit of one of our English visitors, he gave a brief résumé of his address in English. In the afternoon the appointed preacher for the occasion, the Rev. Simon Jones, B.A., of Swansea, delivered a sermon in Welsh, which was marked by clear thought and impressive fervour. In the evening three sermons were preached by the Rev. M. Morgan, whose text was, "If ye have not the Spirit of Christ, ye are none of his"; the Rev. George Evans, of Gorton, in English, who prefaced his discourse with a few words reminiscent of the past, in Welsh; and by the veteran minister, Rev. R. J. Jones, of Aberdare, who in a delightful manner preached on the words in Acts x. 34, 35. The sermon was simple, pointed, and convincing, and his many friends heard it with pleasure and gratitude. Our Welsh friends love a religious service, and they were not at all tired by the many sermons to which they listened. The singing, as usual, was fervid and good. The attendance in the afternoon and evening on Wednesday was very large, the chapel being filled to its utmost extent. Among the many who were present we noticed the Rev. Professor Moore, of Carmarthen, and Mrs. Moore, as well as Mrs. James, of Llandyssul (widow of the late Rev. William James, B.A.). Hearty thanks are due to the Brondeifi congregation and their esteemed minister, Rev. R. C. Jones, for the reception they gave to the visitors, a large contingent of whom had come in a motor 'bus from Pontardawe, near Swansea; and also to the Rev. T. Arthur Thomas, the secretary of the Association. The meetings were a great success, and the writer would express the hope that opportunity may be offered on later occasions for English ministers to meet their brethren in Wales at similar gatherings to exchange greetings and to take counsel with each other.

Lewisham: Opening of the New Halls.—The robust Unitarian congregation at Lewisham, for thirteen years compelled to occupy hired rooms, has at last entered a home of its own. The new hall, handsome and spacious, and well

lighted, is the first part of a splendid scheme of church premises, which, when complete, will compare favourably with any in London. Architects and Church Committee are alike to be congratulated on the results already obtained, while the contributors to the Three Churches Building Fund, the British and Foreign Unitarian Association, the London District Unitarian Society, and the many subscribers throughout the country who have aided in the work, may feel well satisfied that their support has been put to excellent use. On Saturday afternoon a large company attended for the opening. Sir Edwin Durning-Lawrence was presented by Miss Marjorie Pope with a handsome key (which would not, however, open the door), and admission was obtained to the premises. Mr. Alfred Wilson, President of the L.D.U.S. took the chair in the unavoidable absence of Mr. Howard Chatfield Clarke, and, after the singing of the hymn, "God of our fathers, hear our prayer," and the offering of the Dedication Prayer by Rev. George Critchley, gave an address of congratulation to Mr. Pope and his congregation. He hoped that, in a very few years, the full plan would be accomplished, for then only would an institution, worthy of the commanding site and the fine district, arise. Sir Edwin, called on to declare the building open, expressed his intense pleasure at being present to perform that duty. He liked the name by which it was to be known, was indeed proud of it. In the course of a long public life he had never kept it in the background, and so long as he lived he would honour it. Rev. W. W. C. Pope moved and Mr. Jenks seconded a resolution of thanks to Sir Edwin, not only for his services on that occasion, but for the splendid way in which he had always helped Lewisham. The resolution was carried with acclamation. An evening meeting was held after tea had been served. Many who had been present in the afternoon had left, but their places were taken by others, and the proceedings were marked by the joy and good spirits suitable to the occasion. Among the speakers were Mr. John Harrison (chairman), Sir Edwin Durning-Lawrence, Mr. Howard Young, Rev. Dr. Cressey, Mr. H. G. Chancellor, M.P., Mr. Wilson, Mr. A. A. Tayler, Dr. C. Herbert-Smith, Mr. Ronald Bartram, and Rev. J. Arthur Pearson. On Sunday the new hall was used for the first time for public worship, and, with a wisdom that cannot be too highly commended, the congregation entrusted its own faithful and hard-working minister with the honour of conducting these first services.

Manchester: Pendleton Unitarian Free Church.—On Thursday evening, June 23, on the invitation of Mr. T. Fletcher Robinson, chairman of the church committee, about 200 members and friends of the church assembled to give a welcome home to the minister, Rev. R. Nicol Cross, M.A., and his bride. The chairman, in the name of the congregation, presented Mr. and Mrs. Cross with a silver tea and coffee service, and Mr. J. Eadie and Mr. Pearson presented Mr. Cross with a smoker's cabinet, the gift of the Sunday Afternoon Brotherhood. Addresses were also given by Mrs. John Harwood, who extended a special welcome to Mrs. Cross, on behalf of the ladies of the congregation, and by Mr. I. Wigley, as representing the Sunday school. Mr. Cross made a suitable reply for the gifts and congratulations.

Northiam.—On Sunday afternoon the Rev. W. H. Drummond drove over from Tenterden and conducted the monthly service here. Several friends from a distance attended in addition to the usual congregation.

Stockport.—On Sunday last, at the close of the evening service, an interesting little ceremony took place in the class-room. The four leading members of the choir, Miss S. Pollitt, Miss Jarman, Mr. W. Walker, and Mr. J. H. Russell, were each presented with a small purse of gold as a recognition of their

valuable services during a period varying from 25 to 15 years, and as an expression of goodwill on the severance of their professional connection with the choir. The minister of the church, the Rev. B. C. Constable, also presented each of them with a leather-bound volume as a small memento of their friendly co-operation with him in the services of the church during the greater part of the twenty years of his ministry there, and as an expression of his best wishes for their future welfare and happiness.

Tenterden.—"We have had a time of refreshing," writes a correspondent. "The Rev. W. H. Drummond, B.A., minister of the Provincial Assembly, has been spending the week end with us, preaching our annual Sunday school sermon, and speaking encouraging words to us at a social gathering. At the Sunday services the congregation included a number of neighbours who do not usually worship with us, and the collections were larger than for some years past. At the social gathering on Monday evening, Mr. J. E. Mace cordially welcomed Mr. Drummond on behalf of the congregation, and occasion was taken to make a presentation to the venerable clerk, Mr. Curtis, who retired from office after a quarter of a century's service."

NOTES AND JOTTINGS.

DRINKING THE KING'S HEALTH.

A naval officer who approached His Majesty the King, through his private secretary, asking that he would graciously give his sanction to the continuance of the privilege to total abstainers of drinking his health in non-alcoholic beverages, received the following reply from Lieutenant-Colonel Sir Arthur Bigge:—"Frogmore House, Windsor, June 16, 1910. In reply to your letter of the 11th inst., the King has much pleasure in giving his sanction to the continuance of the permission granted by King Edward that total abstainers may drink His Majesty's health in any non-alcoholic beverage.—Yours very truly, ARTHUR BIGGE."

THE NEW CAMPANILE AT VENICE.

The hanging of the bells in the new Campanile marks the practical completion of the rebuilding of the beautiful tower which was begun eight years ago. There are still certain details to be finished, but the bulk of the work is done. The old model has been most scrupulously adhered to in the restoration, the bricks, for instance, being identical in colour, shape, size, and weight with those used in the original structure, while they are also laid in the same manner. In the work 1,000,000 bricks have been used, with 20,000 lbs. of cement. The roofing of the Campanile is now all that remains to be done.

* * *

Of the five old bells, one, the largest, remained quite undamaged in the fall when the Campanile collapsed, except for some small cracks on the edge, which, however, do not interfere with the tone. This bell was used to tune the new ones. The four broken bells were melted down with some added bronze, and from the metal four magnificent perfect bells were cast. The bells are a present of Pius X. to the city of Venice, of which he was Patriarch for nine years, and the fact that the gift is his is recorded in Latin inscriptions on them.

WESTMINSTER CATHEDRAL.

The great Cathedral at Westminster has been duly consecrated with all the elaborate

ritual belonging to such an occasion. "Although a cathedral on this side of the Thames was talked about in Cardinal Wiseman's time," says the *Daily Chronicle*, "nothing practical was done until his successor, Manning, acquired the site of the disused Tothill Fields Prison. But Manning made no attempt to build, and the site long remained a howling unproductive wilderness. "The only cathedral I desire is a cathedral in the hearts of my people" was a favourite saying of his. After him came Vaughan, who reversed the Manning policy with a vengeance, and started building with great eagerness. Although Cardinal Vaughan was not fated to officiate there, the requiem over his remains was the first religious ceremony within the walls of his rapidly built cathedral."

"Q'S" FIRST NOVEL.

"Q," as Sir A. T. Quiller Couch is best known by the novel-reading public, conceived the idea of his first book, "Dead Man's Rock," while he was preparing for his duties as a lecturer in classics at Trinity College, Oxford. Finding the time hang rather heavily on his hands during the Long Vacation, he began to write this thrilling story, and although he was tempted when half way through to give it up, so unmanageable did the characters threaten to become, he persevered with it, and the novel was at once accepted by the publisher to whom it was offered. For twelve months he was assistant editor of the *Speaker*. Under the strain of continuous literary work, however, his health broke down, and he went to



The Ideal Meal.

So intimate is the relation between mind and body, that the argument for pure and simple food is irresistible. Not only this, but on humanitarian grounds, many are in revolt against meat eating.

A Booklet, therefore, the contents of which include

Hints on the Everyday Uses of Nuts

(the ideal substitute for Meat)

and 36 simple Nut Recipes should be of great service to all who wish to take a step forward.

You have only to send us a postcard, mentioning *The Inquirer*, and we will forward this valuable little book

Free

together with one or two free samples.

Send a card now. It would be a pity to miss this opportunity.

GEORGE SAVAGE & SONS,
Nut Experts,
53, Aldersgate Street, London, E.C.

recover in Cornwall, where he has made his home for many years. He lives at Fowey, the "Troy Town" of his delightful tales.

NEW CHAPTERS OF KNOWLEDGE.

Speaking at the Conference of the Associated Booksellers at Birmingham last week, Sir Oliver Lodge said that science dealt with reality, literature with humanity, and art with divinity, and this was a time for the open mind and the open vision in all the departments in which these three forces mingled. Particularly was that the case in regard to science, for the human race was a recent comer on the earth, and its palmy days lay in the future. There was an immense amount still to discover. We were only scratching the surface at present. Philosophy was becoming far more comprehensive than it used to be, and he asked all educated people to keep their minds open, and not to think that they knew all about the world, because we had only just begun. There were chapters and chapters to be opened. We were living in an extraordinary age, and some of those chapters were being opened to-day.

LICENSING REFORM IN ITALY.

The Rome correspondent of the *Morning Post* telegraphed on June 24: "Till recently, Italy was one of the countries freest from drunkenness, for drink is largely a question of temperature. Latterly, however, workmen returning from abroad have introduced the practice of drinking spirits, and a speech in the Senate has drawn the attention of Signor Luzzatti, the Premier, who is an ardent social reformer, to this question. The Prime Minister has therefore directed a stringent circular to the Prefects requesting to be furnished with statistics as the basis of legislation against drunkenness. He wishes to know the number of lunatics whose malady has been due to alcoholism during each of the last twenty years, the number of liquor shops, irrespective of hotels, pensions and restaurants, existing in each district at the end of last year, and at the end of each of the previous twenty years, with their hours of closing, the quantity of alcohol consumed per head of the population, and the number of distilleries, with the total of the men employed in them. This is the first time that such an inquiry has been considered necessary. It will, in any case, throw much light on the habits of the people."

ONE WAY OF PREPARING A NEW HYMNAL.

The *Christian World* describes a novel method of preparing a hymnal which has been adopted at the Montreal Methodist Conference. "It was decided to take a plebiscite of the whole membership of the Church, in which the people will be asked to mark their favourite hymns and tunes in the hymn-book now in use, and also to suggest any new hymns and tunes to be included. The committee charged with the compiling of the hymnal should in this way get an abundance and variety of material. But it will need much careful and rigorous sifting. And it is to be hoped that the committee will be strong enough to refuse to settle the inclusion or exclusion of any hymn by the mere counting of votes. The vote of one member of disciplined religious experience, with some critical faculty, may really be of more weight than a hundred—or even a thousand—votes of less competent members. And a new hymnal should be in advance of the popular knowledge and taste. People naturally and rightly love the old and familiar. But it is part of the duty of editors of new hymnals to introduce to the people hymns and tunes that are unfamiliar and yet as good as the old, or even better."

Educational, &c.

TUITION BY POST

For all Examinations,

— BY —

CLOUGH'S Correspondence College.

Established 1879.

THE OLDEST, LARGEST, AND MOST SUCCESSFUL CORRESPONDENCE COLLEGE.

Clough's System of Postal Tuition is
**MOST ECONOMICAL.
MOST CONVENIENT.
MOST SUCCESSFUL.**

85,000 Successes in 31 years
prove Clough's System the Best.

SPECIAL COURSES FOR:
All Professional Preliminary Examinations (Legal, Medical, Theological, &c.).
All Civil Service Examinations.
All Commercial Examinations.
Positions open to Women.

Courses in single subjects may be taken.
"The efficient System afforded by Clough's . . . gives the maximum result at a minimum cost."

"The Civilian," August 14, 1909.

Write for full particulars and advice to
Clough's Correspondence College,
Temple Chambers, London, E.C.

THE ART OF CONVERSATION.

By EDGAR FOSTER, M.A.

3rd Edition. Furnishes plain and practical directions, by which the reader may become a good conversationalist.
Price 1s. per copy, post free, from J. F. SPRIGGS, 21, Paternoster-square, London, E.C.
Circulars descriptive of above and Mr. Foster's other publications sent free on application. Please name paper.

International Visits Association,
for the purpose of Studying the
Customs and Institutions of other Nations.

A VISIT TO HOLLAND.

AUGUST 9—19, 1910.

The arrangements include a **Course of Lectures on Holland, by Dutch Authorities on the Different Subjects**, to be held in the **University of Leiden** and a **Lecture by Mr. Philip Wicksteed on his Recollections of Leiden**. Visits under expert guidance to **Cheese Factories, Peasants' Farms, "Polders," the Harbour at Rotterdam, the Club of the Diamond Workers' Union at Amsterdam, Homes for the Aged, &c., &c.**

All particulars may be had from—

The Hon. Secretary, Miss F. M. BUTLIN,
Old Headington, Oxford.

The inclusive Cost of the Visit need not exceed five Guineas.

TUTOR or MASTER.—Trained, certificated Master, 27, desires engagement as **Private Tutor** or as **Assistant Master**.—PICKLES, St. Martins, Guernsey.

PROTESTANTE FRANCAISE, Brevet Supérieur (Académie de Paris), désire bonne situation dans famille distinguée en Angleterre, Juillet à fin Septembre. 10 années d'expérience; excellentes recommandations anglaises et françaises.—Adr. Mlle. RIEDER, 8 Rue de l'Arrivée, Paris XVIe.

UNDERGRADUATE (Biologist) desires **VACATION ENGAGEMENT**, coaching or other capacity. Remuneration small. Willing to travel. (French and German.)—WARDLE, University, Manchester.

CIVIL SERVICE EXAMINATIONS SPECIAL EXPERT TUITION

BY

JOHN GIBSON, M.A.

(First Class, Camb., Educational Silver Medallist at Four International Exhibitions; Author of "Modern Education," &c.) and a

Large Staff of Experienced Tutors.

CORRESPONDENCE, CLASS AND PRIVATE TUITION.

Resident Pupils received at Upper Norwood.

RECENT SUCCESSES.

India Civil Service.—August, 1908: E. C. Snow (First Trial).

India Police.—June, 1907: A. S. Holland, 18th; F. Trotter, 23rd; J. C. Curry, 25th; C. N. James, 26th; P. H. Butterfield, 40th; H. S. Henson (First Trial), June, 1908-9: EIGHT passed, including THIRD Place, ALL but one at FIRST TRIAL.

Consular Service.—June, 1907: N. King took FIRST Place at FIRST TRIAL. July, 1908: Mr. F. G. Rule was FIRST (First Trial). DIRECT from Chancery L. July, 1909: E. Hamblock, FIRST; G. A. Fisher SECOND; G. D. Maclean, THIRD; i.e., THREE of the FOUR Posts awarded.

Student Interpreterships (China, Japan and Siam).—September, 1907: FIVE of the SEVEN Posts taken, including the FIRST THREE, all but one at First Trial; July, 1909: J. W. Davidson SECOND and A. R. Owens, FOURTH (i.e., TWO of the FIVE Posts given), both at FIRST TRIAL; and March, 1908 (Levant): L. H. Hurst, FIRST (First Trial); C. de B. MacLaren, FOURTH (First Trial).

Supreme Court of Judicature.—S. Geary (First Trial).

Intermediate Examinations.—FOURTEEN Recent Successes, including the FIRST. Nearly all at FIRST Trial.

N.B.—FIVE times running in 1907-9, the FIRST Place has been taken in the CONSULAR SERVICES.

JOHN GIBSON, M.A.,

24, CHANCERY LANE, W.C.

27, Queensborough Terrace, Hyde Park, W. (West End Branch), and

14-22, Victoria Road, Upper Norwood, S.E. (Resident Branch).

Burlington Correspondence College

Principal:

Mr. J. CHARLESTON, B.A.
(Honours, Oxon.; and Lond.)

TUTORS.

The Staff includes Graduates of London, Oxford, Cambridge, and Royal Universities, Prizemen, Scholars, &c.

PREPARATION BY CORRESPONDENCE on a thoroughly individual system, which ensures the closest attention to the needs of each candidate. Full corrections of papers, with time-saving notes, criticisms, summaries, and solutions.

The following DEPARTMENTS are completely organised and at work under highly-qualified Tutors:—

1. **London Matriculation, Intermediate Arts and B.A. Exams.**

2. **Intermediate Science and B.Sc. Exams.** In Theoretical Subjects only: Mathematics, Mechanics, Mathematical Physics, &c.

3. **LL.A.** (Degrees for Ladies, St. Andrews.)

4. **Science and Art Exams.** Mathematics, Mechanics, and other Theoretical Subjects.

5. **A.C.P. & L.C.P.**

Single subjects may be taken—Latin, Greek, French, German, Italian, Mathematics, Mechanics, Physics, Chemistry, Theology, Logic, Psychology, Political Economy, &c.

For Terms, Testimonials, &c., address

THE PRINCIPAL,
Burlington Correspondence College,
BIRKBECK BANK CHAMBERS, LONDON, W.C.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliff Hotel. 50 rooms. Full-sized billiard tables. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff.—Apply Mrs. Pocock.

BOURNEMOUTH.—The Midland Boarding House, Lansdowne-road, is most central. Lofty rooms; good catering. An ideal home. 25s. weekly.—STAMP, Proprietress.

NORFOLK.—Beautifully situated in the midst of well wooded country, and near to the river and Broads, a comfortably furnished House to let for the summer months. Two sitting-rooms, three bedrooms (two double-rooms), kitchen, &c., garden. £2 2s. per week, or £1 10s. per week for six weeks or longer.—Apply, A. L., 3, Essex-street, Strand, W.C.

GRANGE-OVER-SANDS, LANCs.—Miss ALICE E. PASSAVANT receives Paying Guests, at 2, Newlands. Prospectus on application.

LANGLEY HOUSE, DAWLISH, A HOLIDAY AND HEALTH RESORT for Ladies. Advantages for girls visiting alone. Through trains from Midlands and the North.—Prospectus from Miss JONES.

ST. LEONARDS-ON-SEA.—"Cran-tuck," 59, Warrior-square. First-class BOARD AND RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

LOW GREEN HOUSE, THORALBY, AYSGARTH, S.O., YORKS.—Paying Guests received. Fine moors, waterfalls, and interesting ruins.—Particulars from Miss SMITH.

WANTED, near Malvern, a PAYING GUEST. Would suit invalid or anyone mentally deficient. Very good house and garden. Hospital nurse living in house. Terms £4 a week.—M., INQUIRER Office, 3, Essex-street, W.C.

HASTINGS.—To LET, large sitting-room, ground floor, two bedrooms over (three beds), very pleasantly situated, facing Alexandra Park; ten minutes' walk to sea, three minutes from trams. Board if required. No other lodgers or boarders.—Mrs. MASON, 10, Lower Park-road.

A LADY and GENTLEMAN wish to find two PERMANENT GUESTS to share their pretty Devonshire home for the coming winter. House faces South, on a hill, near to sea and river. Suit married couple, two ladies, or brother and sister. Private sitting room, two bedrooms, board with family. Excellent references given and required.—Apply, A. Z., INQUIRER Office, 3, Essex-street, Strand, W.C.

HENDAYE, BASSES PYRÉNÉES. Boarders received. Lessons in French, Spanish, and Art-Needlework, if desired. Hendaye is on the Franco-Spanish frontier, amid fine coast and mountain scenery, half an hour's journey from Biarritz. Best references.—Madame CAPISTOU, Hendaye.

LEIGH-ON-SEA.—Board - residence for City Gentleman. Comfortable home in Unitarian family. Moderate terms. Near sea and station.—Address, B., INQUIRER Office, 3, Essex-street, W.C.

RURAL COTTAGE, every modern convenience. Large sitting-room, bed-sitting-room. South aspect. Golf near. £26.—STAMP, View Tower, Tenterden.

DARTMOOR.—Seven-roomed House, furnished, August and September. Close to Station and Moors.—Miss MATTHEY, Sunny-side, Dousland, Devon.

READ JOHN PAGE HOPPS' MONTHLY,
THE COMING DAY.

PRICE THREEPENCE.

Contents for JULY.

A Memory and an Incentive.
The Inner Vision.
Jingoism in Church.
Church Politics.
Priestley and the Soul.
The "Seditious" Church Times.
Spiritualism and Insanity—Nonsense!
The Ideal Countryman.
Notes by the Way.

LONDON: A. C. FIFIELD, 13, Clifford's-inn Fleet-street.
May be had from all Newsagents, or direct from the Editor
The Roserie, Shepperton-on-Thames.

THACKERAY HOTEL

(TEMPERANCE),

GREAT RUSSELL STREET, LONDON.
Opposite the British Museum.

PERFECT SANITATION. FIREPROOF FLOORS.
TELEPHONE. NIGHT PORTER.

This large and well-appointed TEMPERANCE HOTEL has Passenger Lifts, Bathrooms on every Floor, Lounge and Spacious Dining, Drawing, Writing, Reading, Billiard and Smoking Rooms, Bedroom, Attendance, and Table d'Hôte Breakfast, Single, from 5s. 6d. to 8s. Table d'Hôte Dinner, 6 courses, 3s.

Full Tariff and Testimonials on Application.
Telegraphic Address: "Thackeray," London.

DELICIOUS COFFEE.

**RED
WHITE
& BLUE**

For Breakfast & after Dinner.

ASK YOUR GROCER FOR

TABLOS

THE PUREST, SALTEST, AND
MOST PERFECT CONDITIONED TABLE SALT

AND FIRMLY REFUSE ANY SUBSTITUTE.

IN ARTISTIC TINS CONTAINING
ABOUT 1½-LBS. NETT. PRICE 5D.

Send Postcard for Sample to:—
TABLOS LTD.

17, Temple Chambers, London, E.C.

A Scientific Basis of Belief
in

A FUTURE LIFE

By JOHN PAGE HOPPS.

SIX LECTURES. SIXPENCE.

FIFTH EDITION.

LONDON: A. C. FIFIELD,

Or post free to any place,

From the Author, Shepperton-on-Thames.

Miscellaneous.

EXCEPTIONAL BARGAINS in Household, Table, and Bed Linen. Write to-day for our special free July Sale Catalogue. It contains thousands of striking bargains for you.—Address, HUTTON'S, 5, Larne, Ireland.

SPECIAL JULY SALE of Blouse and Costume Materials. "Flaxzella," the genuine Irish Linen Blouse and Skirt Fabric. Exceptional bargains. 300 patterns absolutely free. Write for catalogue.—HUTTON'S, 5, Larne, Ireland.

NEW-LAID EGGS, GUARANTEED. Direct from hen-roost to breakfast table. 2 doz. 2/6, post free; money back if not satisfied.—DIRECT FARM PRODUCE CO., Kings-court, Belfast.

OLD FALSE TEETH.

We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing.

WOOLFALL & CO., SOUTHPORT.

19TH CENTURY BUILDING SOCIETY, ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. Miss CECIL GRADWELL. Miss ORME.

A SAFE AND SOUND INVESTMENT FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, Manager.



I used to sigh for the silvery moon,
I used to sigh for my coal black Coon,
But now I smile and sigh no more
He loves me more than ever before
By having ironed my frocks with the "Dalli."

"Dalli" the best, most simple and most comfortable way of ironing. Independent of stove and gas, it can be used anywhere. Non-inflammable fuel without noxious fumes. No risk from fire; healthier and safer than any other iron. Price of the "Dalli" 6/-; "Dalli" Fuel 12/- per box of 128 blocks. Of all Ironmongers and Stores. If any difficulty apply to—The DALLI SMOKELESS FUEL CO., 46, Moor Lane, London, E.C.

DALLI

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate—Saturday, July 2, 1910.

* Regarding Advertisement Rates see inside Front Cover.